

"In the latter days, the sun shall rise from the west" • Holy Prophet Muhammad (Peace and blessings of Allah be on him)

# Pakistan's **Black Friday** May 28, 2010



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# The Ahmadiyya Muslim Community

**T**he Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in 189 countries in Africa, North America, South America, Asia, Australasia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by Hadhrat Mirza Ghulam Ahmad<sup>as</sup> (1835-1908) in Qadian, a small and remote village in the Punjabi province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (The Mahdi and Messiah). The Movement he started is an embodiment of the benevolent message of Islam – peace, universal brotherhood, and submission to the Will of God – in its pristine purity. Hadhrat Ahmad<sup>as</sup> proclaimed Islam as the religion of man: “The religion of the people of the right path” (98:6). The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love and understanding among followers of different faiths. It firmly believes in and acts upon the Qur’anic teaching: “There is no compulsion in religion” (2:257). It strongly rejects violence and terrorism in any form and for any reason.

After the passing of its founder, the Ahmadiyya Muslim Community has been headed by his elected successors. The present Head of the Community, Hadhrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khalifatul Masih V or Fifth Successor of the Promised Messiah..



Mirza Ghulam Ahmad (1835-1908)

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Muslims follow the name of God's prophets with the prayer *alaehis salaam* or 'may peace be upon him,' and for the Holy Prophet Muhammad, *sallallahu alaehi wasallam* or 'may peace and blessings of God be upon him.' Companions of prophets and righteous personalities who have passed away are saluted by *radhi-Allaho anhu/a* or 'may Allah be pleased with him/her.' While such salutations sometimes are not set out in the text for readability, we encourage readers to offer these prayers as if set out in full.

Dr. Mufti Muhammad Sadiq (1872-1957) was the first Ahmadiyya Muslim missionary to arrive in America. In 1921, he founded the *Muslim Sunrise*, which stands today as the longest running Muslim publication in America. The magazine seeks to open discussions on Islam and topics relating to religion in general. It highlights the role of Islam in an ever changing global society. It provides a platform for public opinion on contemporary issues and presenting their solutions from an Islamic perspective.

[www.muslimsunrise.com](http://www.muslimsunrise.com)



AHMADIYYA  
MUSLIM COMMUNITY

*United States of America*

*Muslims who believe in the Messiah, Hazrat  
Mirza Ghulam Ahmad, Qadiani<sup>AS</sup>*



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1.800.WHY.ISLAM**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## From the Holy Qur'an

*Aal-e-Imran verses 170 to 172*

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ  
عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٧٠﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ  
فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ  
خَلْفِهِمْ أَلا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧١﴾ يَسْتَبْشِرُونَ  
بِنِعْمَةِ اللَّهِ وَفَضْلِهِ ۚ وَ أَنَّ اللَّهَ لَا يَضِيعُ أَجْرُ  
الْمُؤْمِنِينَ ﴿١٧٢﴾

[3:170] Think not of those, who have been slain in the cause of Allah, as dead. Nay, they are living, in the presence of their Lord, and are granted gifts from Him,

[3:171] Jubilant because of that which Allah has given them of His bounty; and rejoicing for those who have not yet joined them from behind them, because on them shall come no fear, nor shall they grieve.

[3:172] They rejoice at the favor of Allah and His bounty, and at the fact that Allah suffers not the reward of the believers to be lost.



## In the Words of the Promised Messiah

**S**o all ye people, counted as members of my community! In heaven you shall be counted members of my following only when in all truth you actually begin to advance on the paths of righteousness.

Offer your five daily obligatory prayers with such concentration and awe of mind as though you were seeing God in front of you, with your physical eyes. Observe the days of fasting for the sake of God in full sincerity. All among you who are liable for Zakat should never fail to discharge this important obligation; and those on whom the pilgrimage to Mecca has become obligatory, without any obstacle standing in the way, should duly undertake that blessed journey.

So all good deeds with the proper care they deserve, forsaking evil from a real repulsion rising in the heart. Be very, very sure that no action, whatsoever, can take you to God if it is devoid of righteousness of the heart. The root of everything good is Taqwah, (fear of God) in whatever action this root is not lost, that action will never be devoid or futile. It is necessary too, that you be tried by being thrown into di-



Mirza Ghulam Ahmad (1835-1908)

verse grief's and distresses, even as those before you were tried. Be, therefore, forewarned lest you stumble when the time came.

The earth, with everything in it, can inflict no injury on you, provided your contact with heaven is firm. Whenever any injury comes to you, it will come only from your own hands. If all your honor on this earth is lost to you, God will give you an honor in heaven that shall never wane. Therefore do not leave Him, whatever you may have to go through. You are bound to be persecuted in diverse ways, and many of your hopes will be denied to you, but in such cases you should not grieve, for the Lord your God shall put you through trials, to test whether or not

you remain firm. If you desire that the angels in heaven should sing your praise, then take the beating many people shall give you, and rejoice; hear abuse and give thanks to the Lord, experience disappointments but do not break away from Him. You are the last people of God. Practice the good to an extent where it reaches its highest perfection. Everyone among you, who relaxes and becomes lazy, shall be thrown out of the community, as a dirty thing is discarded and thrown out. He shall die with regret in his heart, and he will not be able to injure God in any way. Lo and behold! With great joy I convey to you the glad tidings that your God does indeed really exist. Although all are His creatures, but He selects only those who select Him. He Himself comes to whosoever goes to Him. He bestows honor upon those who honor Him. After you have straightened your hearts, and purified your tongues and eyes and ears, you come to Him, and He shall accept you.

***Our Teaching***, Page 6.7,  
For complete book, see [Alislam.org](http://Alislam.org)

# Editorial

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**O**n May 28, 2010, terrorists attacked two of the Ahmadiyya Muslim mosques in Lahore, the largest city in Pakistan, Punjab Province. It was Friday and both mosques were packed with the congregations gathered to offer their weekly *Jumu'ah* (Friday) prayers. Using hand grenades and automatic rifles, the terrorists entered the mosques in a coordinated and planned attack at two different locations, and started shooting indiscriminately. In a short period of time, more than 85 were martyred and many more injured.

From the surface, it would sound like another terrorist attack in Pakistan. Other mosques and churches have been attacked and grenades have exploded in shopping areas and are now a part of everyday life there. However, the attacks on Ahmadiyya mosques were part of a continuous plan to harass and discriminate against this peaceful community. The major exception being that the brutality against this community has the full support of the laws, constitution, judicial system and the police. Anyone who does not participate in the persecution of Ahmadis is subject to persecution as well.

There was an armada of press coverage by the international media such as CNN, BBC, and Aljazeera etc. with live coverage of the siege and the shootings. The behavior of

the media in the province of Punjab, however, was shameful, unprofessional and against all standards established for journalism. They would come to the press conferences but would not print or show the Ahmadiyya speakers presenting their case in the press conferences. The government of Punjab who would not provide security to its citizens has the media working alongside them. There were threats against the community prior to the attacks. Neither the media, nor the police nor the government of Punjab reacted to it. Punjab media would not even refer the mosques as mosques but called them 'places of worship' to signify that these were 'non-Muslim' worship places.

Our current issue provides the information about the brutal attacks in Lahore with eye witness accounts as well as samples of the media response from the international and U.S. press. Media in Pakistan other than Dawn newspaper which is located outside Punjab, in Karachi, there was not much reaction.

The response of the community, as in the past, was a peaceful one. The supreme head of the Ahmadiyya Muslim Community advised its members to show patience, pray and must not show any inappropriate reaction. The community showed, once again, the utmost obedience to its spiritual leader while sympathizing with each other for the loved ones who have gone to a better world.

History of the community over the past 120 years has shown that it has thrived after every attempt of persecution and its enemies were humiliated. It is all God's work. In

1953, Ahrar party agitated the whole country against Ahmadis and the government had to declare Martial Law to keep peace. Ahrar party was not a factor in Pakistan anymore. In 1974, Prime Minister, Bhutto declared Ahmadis as 'non-Muslims' for purposes of constitution and the law. He was hanged against all odds. In spite of pressure from international leaders and the absence of concrete evidence against him, his destiny could not be changed. In 1984, President Zia made the practice of the Ahmadiyya beliefs a criminal offense. He was blown up in a military plane crash at the height of his power and they only recovered a piece of his jaw. The Ahmadiyya Muslim Community became known all over the world because of continued and relentless persecution. Reports from United Nations human rights council, Amnesty International and U.S. State department declared openly that Pakistan's behavior in dealing with the minorities was unacceptable.

How God would take care of the planners, perpetrators and who were involved in the execution of the barbaric incidence in Lahore is yet to be seen. We know from experience of over 120 years that it would result in the progress of the community. The blood that was shed on that day would not go in vain. As the incidence was unprecedented so would be the reward of the lives lost, the patience, perseverance and the prayers of the victimized community.

**The Holy Quran** has told us that at the end it is the prophet and his people who would triumph. So it is written and so shall be done.



# The May 28th Sermon: Phenomenon of satanic forces and God's chosen people

Delivered by Hadhrat Mirza Masroor Ahmad<sup>at</sup>, the Head of the Ahmadiyya Muslim Community

NOTE: Alislam Team takes full responsibility for any errors or miscommunication in this Synopsis of the Friday Sermon

**H**udhur recited verses 72 – 75 of Surah Sad, the translation reads: ‘When thy Lord said to the angels, ‘I am about to create man from clay, ‘And so when I have fashioned him in perfection, and have breathed into him of My Spirit, fall ye down in submission to him.’ So the angels submitted, all of them together. But Iblis did not. He behaved proudly, and was of those who disbelieved.’ And delivered a Friday Sermon on the phenomenon of satanic forces and God’s chosen people, His Prophets helped by hosts of angels.

Hudhur said from the beginning of time Satan and man have been contending with each other. In religious account God’s love for Adam

(on whom be peace) caused Satan to declare war with him with much ferocity. This enmity was repeated in the era of each Prophet of God and indeed is still being repeated. Prophets of God guide to ways leading to God and Satan has always tried to spoil this process and continues to do so. He fright-

ens and misleads people with all manner of pretext, greed and terror. The Holy Qur’an cites in many places that from the creation of Adam (on whom be peace) Satan started using ploys. From Surah Al Fatiha to Surah Al Nas, God has mentioned Satan to alert believers from his attacks,



Hadhrat Mirza Masroor Ahmad



**The Promised Messiah<sup>as</sup> said that arrogance is an evil that does not give up chasing man. He said arrogance comes from Satan and unless one distances from Satan, one cannot accept the message of truth and cannot avail of Divine beneficence. Unless and until man purifies himself of conceit he cannot win God's pleasure.**

and has commanded to protect themselves from him through prayer.

The aforementioned verses declare the creation of God's beloved and His command to angels to completely submit to man and the arrogance of Satan in declining to submit to one who was, in his view, created from lesser matter. When God created man, He put the capacity in him to imbue Divine qualities and thus attain nearness to God, and go on to attain a high point in this nearness where angels would be commissioned to serve him. God sends His Prophets who attain the greatest nearness to Him and as a result the entire system of angels arises to help and support them. God's special decree comes into action for this purpose. God created man as the most eminent of all creation and pressed the entire creation in his service. When man is granted prophethood he becomes the Adam of his age, imagine the support and succour he would receive in such instance.

During the time of the Holy Prophet Muhammad<sup>saw</sup> he and the believers were bitterly persecuted and the pagans of Makkah marshalled aggression in order to eliminate Islam. In the Battle of Badr it was God's angels whose help turned the tide in favour of the Muslims. There are several other instances from the time of the Holy Prophet (peace and blessings of Allah be on him) which illustrate that an army of angels was always with him and the believers. Indeed, the Muslims lost their lives as well as suffered from loss of property etc. however; the mob of Iblees (Satan) could never achieve their objective. Those who follow Satan try their utmost to create doubts and suspicions

in people's hearts through murder and mayhem, financial loss, both overtly and covertly putting terror in people's hearts. Opponents of good fall into the control of Satan because of their arrogance. Their argument is that those who claim prophethood and who call to God are in fact poor and lowly and it is them who are knowledgeable and conversant, how could they then take their bai'at? Hudhur said it is again arrogance of those who do not accept the Imam of the age that is preventing them from accepting him.

When God commanded angels to prostrate to man it was not a literal command for only God is worthy of prostration. This command meant that one who is commissioned by God should be perfectly obeyed and Satan should not be allowed to succeed in his objectives against him. It meant that the Prophet should be helped in making Satan unsuccessful and an awareness of the message of the Prophet and God's help and succour for him should be inspired in pious-natured people so that they may recognise the truth and join the community of the Prophet. These people would then go through spiritual enhancement and experience God's help and succour, as a result their life on this earth and their Hereafter is accomplished and they become the recipients of God's Paradise. The hearts of pious-natured people are enthused and this is when angels declare: 'So the angels submitted, all of them together...' Meanwhile the works of Prophet is blessed in extraordinary ways and one can observe the 'submission' of pious-natured people and it is this obedience and submission that is the 'prostration' to carry the mission of the

Prophet further. By becoming most excellent helpers they take his work forward.

Hudhur said in this age it is the true and ardent devotee of the Holy Prophet Muhammad<sup>saw</sup> the Promised Messiah<sup>as</sup>, who has been addressed as 'Adam' by God. The Promised Messiah<sup>as</sup> said that to affront one commissioned by God is to affront God. Hudhur said today those who oppose the community of the Promised Messiah<sup>as</sup> in fact are contending with God. It was revealed to the Promised Messiah (on whom be peace): 'I determined on the appointment of a Vicegerent and so created Adam, the Vicegerent of Allah the Sultan' (Tadhkirah p.369). Hudhur said our Khilafat is spiritual rather than temporal and this status was granted to the Promised Messiah<sup>as</sup> because of his subservience to the Holy Prophet Muhammad<sup>saw</sup>. Having granted the status, God commanded angels to submit to him, that is, submit to the special human who had been chosen for faith. In another revelation God thus assured the Promised Messiah (on whom be peace): '...I shall stand with My Messenger and angels will help him...' (Tadhkirah p. 453). Hudhur explained that this 'help of God' is not a tale of yore. We witness to this day that Satan is at work and so are the angels. Our opponents oppress us with their persecution in one place and the community grows in many new places.

Hudhur said he read in Al Fazl recently how Hilmi Shafi sahib accepted Ahmadiyyat and how God inclined him. Mustapha Thabit sahib, who was an Ahmadi, lived worked in Sana desert with Hilmi Shafi sahib. Hilmi sahib would watch the then young man as different



from the rest and regular in Salat. Gradually they became friends and while discussing Islam Thabit sahib would present reasoning and argument to which neither Hilmi sahib had the answers to nor could his religious leaders help with. When they parted way, Hilmi sahib kept some of Thabit sahib's books, including the Five Volume Commentary of the Holy Qur'an. Having read the books, he would, as is the way of people outside our community, try and find objections within. Hudhur said these days it seems to be a trend in Pakistan to look for objections in our books where it clearly demonstrates that the 'objection' is actually borne out of the lack of knowledge of the objector. So, Hilmi sahib too would try and find fault and when he sought assurance from religious scholars he could not get any. When he read the book 'Philosophy of the Teachings of Islam' it excited him. He showed the book to his father and asked what sort of a person could have written it. His father said, 'certainly a waliAllah' (friend of God). Hilmi sahib asked his father what if such a person is claiming to be the Messiah. His father replied he could not object to him, only one very close to God could have written it. However, he added he was old and could not accept him. Hilmi sahib's heart changed and he accepted the truth and took his bai'at.

Hudhur said such incidents take place even now. Many people are given the message of Ahmadiyyat through dreams. All this is the commotion created by angels in help of one commissioned by God which leads pious-natured people turn to the truth. On the other hand, those who follow Satan, exceed in their opposition and create impediments backed by arrogance. It is their arrogance that persuades them to rebellion and to follow Satan. Whereas God's people try and become a reflection of Divine attributes and enhance their spirituality.

The Promised Messiah (on whom be peace) said that arrogance is an evil that does not give up chasing man. He said arrogance comes from Satan and unless one distances from Satan, one cannot accept the message of truth and cannot avail of Divine beneficence. Unless and until man purifies himself of conceit he cannot win God's pleasure. It was conceit that led Satan imagine he was superior to Adam and was thus accursed by God. However, when one attains Divine knowledge one comes into the guardianship of God. Hudhur explained that the

Promised Messiah<sup>as</sup> said that his opponents may prostrate in his opposition, make cursing prostrations in the process and rub their noses to the ground, their noses would rot but no loss would come to the Promised Messiah<sup>as</sup>.

Hudhur said news reports are coming in the today, many must have heard it, seen it on TV, severe attacks have been made on two [of our] mosques in Lahore, one in Model Town and the other Darul Zikr. Similarly, rallies have been taken out in Kunri.



Likewise, in other places in the world, in various countries, opposition is carried out by following the mullah. Can this opposition finish Ahmadiyyat? Did Ahmadiyyat ever come to an end after earlier opposition? Most certainly not, and it never will, of course it will definitely make those who oppose us the target of God's chastisement and reprove.

Advising us, the Promised Messiah<sup>as</sup> said that prayer is such that when Adam and Satan contended with each other no other scheme availed but prayer. In the latter-days, again, triumph will come about through prayer. The first Adam was triumphant through prayers and the second Adam too, who will fight Satan in the latter-days, will be triumphant in this way.

Hudhur said enmity against us is increasing greatly. There is tremendous need for us to turn to prayer. Indeed, our community is also progressing and growing in spite of Satan waylaying at every corner. Pious-natured people continue to enter the community.

Hudhur said we need to pay attention to the Quranic prayer: 'Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost' (7:24) to gather blessings and for protection against satanic attacks, both on an individual as well as communal level.

The Promised Messiah<sup>as</sup> said that in His wisdom God made Adam with two connections: one connection was with God Himself

'And so when I have fashioned him in perfection, and have breathed into him of My Spirit, (38:73). This verse proves that by breathing His Spirit in Adam, God created a connection with him so that mankind too could have that connection. On the other hand, He created a natural connection in man with the rest of mankind. Hudhur said it is our responsibility to develop this connection. If this connection of ours is correct, the nature of Adam will become a part of our nature. We will be drawn to pay the dues of mankind and will take the mission of the Promised Messiah<sup>as</sup> forward.

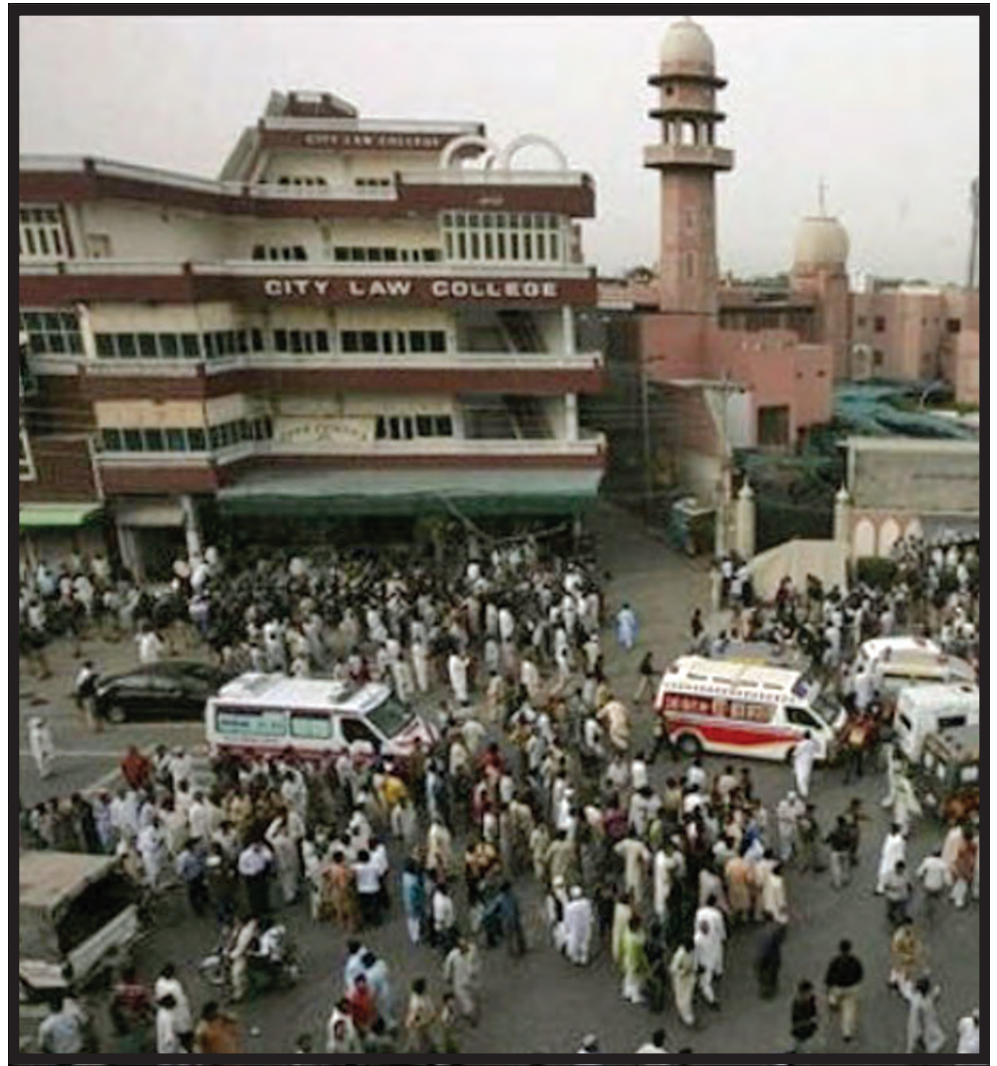
Hudhur said the situation regarding the attacks at the mosques in Lahore is not quite clear yet, however there have been many martyrdoms and many have been injured, some of whom are in a critical condition. The situation in Darul Zikr is not clear yet. The number of martyrdoms could increase as people had come there for Jumma, we will know more when the details will come in. May God elevate the stations of all the martyrs. Pray for the injured, some are critically wounded. This was an aim by the opponents to inflict communal loss. Certainly, God has the power to retaliate. Through which source will He demonstrate His decree, how will He seize those who create disorder and persecute, He alone knows. However, may He make those a cautionary sign, who challenge God's sense of honour again and again and are exceeding all limits in oppression and InshaAllah this will come to pass.

Hudhur reiterated that Ahmadis should enhance compassion in their prayers. May God demolish the arrogance and conceit of our opponents and their presumption of power by demonstrating a manifestation of His Power. May we ever increase in our faith and belief and may this trial never become a cause of weakness for us. All Ahmadis should pray for Pakistani Ahmadis these days. The circumstances there are most adverse. Similarly, pray for the Ahmadis who are imprisoned in Egypt, may God facilitate their speedy release. In Kerala, India, some Ahmadis have also been wrongly imprisoned, remember them in your prayers. In accordance with His promise, God will never let the sacrifices of those who are imprisoned and the injured and the martyrs go to waste. InshaAllah. Satan and his mob will never be successful. May God have mercy on us and keep us safe from every trial in future.

# May 28th massacre, remembered

**I**t was a hot and dusty day. It was my routine to leave home for the *Jumu'ah Prayers* at 12:55 P.M., but due to various commitments I was running late. My father-in-law said "should we go?" Despite being late, we arrived at Bait-ul Nur Mosque, Model Town, five minutes later than usual. For the service, I looked for a place in the main front hall preferably in the front rows. On this fateful day, I settled for a space just next to the central entrance opening into the rear corridor. My father-in-law went to the rear upper hall. A few minutes into the *khutba*, I heard the distinct sound of gunfire.

After some initial commotion, people settled down. I thought that the security people posted at the gate would be able to control the situation. But some time later when the sound came closer, louder and more persistent, I got worried. However, I hoped that the police would be able to react and it would be a matter of time before the situation was brought under control. To my utter disbelief,



*One attacker tried a number of times to force the entry from the side wooden door in the front. But he could not do so, because two or three very courageous people foiled that attempt by putting their entire weight behind that door. I saw one of them dying gallantly in front of that door and his body slumped there, thus blocking it effectively.*

the firing did not subside.

Instead I heard a few loud explosions and then after a lapse of a few seconds, firing was heard from the courtyard of the mosque. My level of anxiety increased. I worried that the attackers might be too many and some had managed to penetrate the security curtain. At that time people sitting outside the hall on

chairs had been moved in and all the doors were bolted from the inside. At that same time the people sitting in the main hall started trickling out of it, and into the basement. And then, somebody started firing into the main hall through the windows. From the pattern of fire I concluded that there were two people who were firing. The bullets started hitting the

people who were in the line of fire, most of whom were elderly people who being less agile could not move or take cover quickly. In matters of minutes the main hall started looking empty but bloody. Only the injured, the elderly or a few young able bodied persons now remained in the hall. And all of them were crouching by the walls. Most of the bullets were tracer rounds and the ricocheting bullets created the feeling as if the dance of the death was being performed.

I had taken cover behind the wall but kept my head up to view the incident. One attacker tried a number of times to force the entry from the side wooden door in the front. But he could not do so, because two or three very courageous people foiled that attempt by putting their entire weight behind that door. I saw one of them dying gallantly in front of that door and his body slumped there, thus blocking it effectively.

**The only thought which came to my mind was to communicate with God. So, I posed this question to my God "God, is it the end?"**

The attacker then abandoned the effort to force his entry through that door and came towards the rear door with glass pans. He tried to force it open by firing through it, but did not succeed. He then went back towards the front again and started firing through various windows. Every time he would fire through the window at random he would hit some-

one. Thus, he continued to inflict casualties with impunity.

One thing I noticed was that upon being hit by the bullet, people would neither wail nor cry. They all took the hits and suffered the agonizing pain with remarkable forbearance. This in my opinion reflects their conviction and steadfastness of faith.

The same attacker then came towards the rear door, about 15 feet away from it in my full view and started changing magazines and also took out two hand grenades. I also observed that he had blood on his trouser which was probably due to an injury in the fire fight outside the mosque. He was preparing for further damage in a very deliberate and cold manner. I watched in utter helplessness and horror for over three minutes. He was a sitting duck of a target, but none of us had any weapons.

*May God elevate the stations of all the martyrs. Pray for the injured, some are critically wounded. This was an aim by the opponents to inflict communal loss. Certainly, God has the power to retaliate. Through which source will He demonstrate His decree, how will He seize those who create disorder and persecute, He alone knows. However, may He make those a cautionary sign, who challenge God's sense of honour again and again and are exceeding all limits in oppression and InshaAllah this will come to pass.*

*Hadhrat Mirza Masroor Ahmad at, the Head of the Ahmadiyya Muslim Community  
May 28th, 2010*



When the attacker was making these preparations, I started evolving various plans in my mind. My first idea was that if the grenade falls close to me and I have enough time to react, I will lob it back at him and the second was to dash away from it, in case I could not lob it back. So when he lobbed the first grenade in the corridor, it came to rest towards my feet, and I was therefore unable to pick it up and throw it back, as I was lying flat with my hands and head away from it. Therefore I chose to dash away towards the northern wall, I had gone a few feet when it exploded in the face and chest of a worshipper.

The same attacker then forced his entry into the rear upper hall and started shooting at the people there. After some time he came towards the main hall, stood near the railing and lobbed a grenade, which exploded in the center of the hall, wounding my right foot. Then he fired thrice on a person sitting at the entrance. I saw the man fall to a side and lay motionless. At that time I was lying flat on the ground hiding behind a dead man. The attacker then came to the entrance of the hall. As I saw him, he saw me and I imagined that he must have observed my movement as well; therefore he pointed his weapon towards me. I was sure that I would be killed now. At that time no thought about the family or anything else crossed my mind. The only thought which came to my mind was to communicate with God. So, I posed this question to my God "God, is it the end? And then in the same breath, I asked the next question, which I addressed to Him in my mother tongue and said "*jehraye nazarae toun manu wakhai nain, ouh awein san?*" Translated into English, it roughly means that "All those visions which you have shown me about the future were just nothing?"

My Caring, Loving, Protecting and All Omnipotent God answered immediately. The attacker aimed and then fired three bullets at me, which did not hit me. I did not even feel the bullets hitting anywhere near me. I, however, did not stir. By that time I had observed that anyone who moaned or stirred, was instantly shot by him. He was firing single shot, targeting people systematically. I thought that he was going to

kill us all one by one. Since I had ducked and was lying motionless, therefore I did not see him until I looked up again after hearing the sound of gunshots after some time. People later told me that after firing from the doorway he had changed magazine and calmly walked to the center of the hall.

When I heard the firing start again and did not feel the fire coming in my direction, I slightly raised and turned my head and saw from the corner of my right eye that he was facing away from me and firing, targeting people from right to left one by one. He would fire two or three bullets on each person and then select the next target and start firing at it. That was the moment, on an instinctive impulse; I got up in a flash and rushed towards him. He was 24 feet away from me (I measured the distance later). I don't remember whether I ran, jumped, flew or was propelled by angels, or thrown at him by God, as I have a very vague memory of my movement. But in the space of the time it takes one to pull the trigger once, I was upon him. I say so, because in that time, when I was rushing towards him, I only heard him fire one shot.

I was moving at such a tremendous speed that when I hit him in the waist region he was thrown off balance and the weapon fell from his hand. Such was my speed and so great was the jolt to him that one nephew of mine trapped in the basement, was able to see him, thought that the terrorist had been hit a bullet in the head. I threw him on ground.

He tried to get hold of his weapon but I snatched it from him by pulling the hot barrel. That is when I burnt my left hand. I sat on him and held him by the neck. Since his arms were free, he tried to move his arm under his belly. I thought that he was going to pull out a grenade. So I let his neck go and pulled his hand away from his belly and started hitting the base of his skull with ferocious punches.

The repeated blows to his neck, stunned and temporarily immobilized him. I called for help and picked up his weapon directing someone to tie him up with neckties. Later I instructed the people to remove his bandolier and any other weapon that he might still have on

his person. An explosive belt was also removed from his person. He had not been able to detonate the explosive laden belt due to my timely action.

I picked up his weapon and took two people with me and we went to search other halls and reassure the people that the situation is under control. Someone then informed the people outside that the attacker has been captured and the situation was under control.

We asked for the ambulances which came quickly. People inside the hall immediately got busy attending to the wounded and started evacuating them. I informed the police about the captured terrorist and they took him into custody. The second terrorist had gone to first floor hall which was almost empty save for a few *Khadim* on duty. He had been taken by these four daring and brave *Khadims*, despite one of them having suffered a bullet injury from his firing. After a debriefing by the police I left the scene of carnage and sped home to my family.

After an emotional meeting with family members, I quietly took off the blood-soaked clothes and made my way to the hospital for treatment. The entire drama lasted for forty long agonizing terror-filled minutes. I was a witness to the killings perpetrated by a terrorist using the mosque as his shooting gallery. Most of the deaths that occurred in Model Town took place in the main prayer hall. Every time I remember the tragic events of May 28th, I feel sorry for those who died at the hands of armed terrorists, and an overpowering feeling of helplessness and loss overtakes me.

I repeatedly ask myself, "Could it have ended in a different manner or could something different have been done to save more lives?"

The answer eludes and evades me but the question comes back to haunt me again and again. I am at a loss for the words to express my grief and shock. The last thing that comes to my mind was that we were without any help. We were embraced by the mercy of God. That fateful day He did shower His mercy upon us and saved hundreds of His humble servants and innocent children.

*For security reasons, the name of the author has been withheld.*

# Pakistan: A nation in turmoil

Rabia Munawar Mir

**Pakistan is a nation in turmoil.** It is a nation condemned by the international community for harboring extremists in its borders. It is a nation condemned by its citizens for being unable to provide basic public and security services. It is a nation condemned by democratic standards wherein a running candidate's assassination becomes a rouse for giving power to her poorly educated husband. It is a nation condemned by human rights groups that constantly scream "wolf," loud and clear and without the fear of threat to their own lives. And though every time they scream it and every time there is a wolf, they go unheard, ignored, their voices suppressed beneath a deluge of political excuses and administrative flaws.

Jinnah himself would have condemned this nation. Jinnah, whose sole purpose in striving for its creation was the clear division between church and state, wherein Muslims would not become subject to the tyranny of religious fanatics. He had sought to protect us from the fanaticism of extremist Hindu elements that existed in India and he feared that the vast demographic of Hindus that would hold power in a democratic India, despite their moderate faith, would simply turn their backs. Had he known what Pakistan would one day become, perhaps he would not have borne the burden of its creation.

For the state of Pakistan has displayed tyranny again and again. There are many hues to this tyranny, all of which have sadly come to stain the folds of our nation's flag. It is a tyranny against the poor and the weak, a tyranny against the oppressed and the defenseless. It is a tyranny the seeds of which Zulfikar Ali Bhutto sowed long before his condemnation bore the ripe fruit of today. The seeds germinated under the watchful eyes of Zia Ul Haq. And after him, the wind that bore the



silence and complicity of the moderate intellectuals and the general public took flight and spread further and deeper than they all ever imagined. And we Ahmadis paid the price for it and pay the price for it still.

We paid the price for it in 1974 when riots disturbed a tentative peace in a country we called home. When our properties were destroyed, our mosques desecrated, the graves of our dead desecrated, when our living were made to go to an early grave. But still we remained patient and waited in peace for the storm to pass. But it did not pass. It only became more insidious. The constitution was amended when Bhutto prostrated before the fundamentalists and forgot the command of his Lord: *There is no compulsion in religion* (2:257).

We paid the price for it in 1984 when Zia Ul Haq made further amendments, prohibiting us from worshipping our Creator, from declaring our faith in Him and His Prophet Muhammad<sup>saw</sup>. When Zia Ul Haq made life nearly impossible for the Ahmadis under his military command and impossible indeed for the Ahmadis that populated the streets of a country they fought so hard to forge. When Zia Ul Haq came to believe that he and his statesmen bore the Right of God: to determine the integrity of another's faith.

It was then that the compulsion was cemented.

But that cement bore no strength in the face of the strength of our faith. Despite harassment and murder and humiliation. Despite incidents of stoning, looting, degradation and suffering, we remained steadfast and strong.

Some of us emigrated. Men and women of high education and living, reduced to starting from scratch in foreign countries in years past their prime, in search of succor.

Some of us remained. Facing the possibility of martyrdom with faces upturned, always in hope of succor.

In the end, in our varied suffering, we remained the same: Standing strong in the face of the onslaught against our faith. We remained brethren.

And so when we emigrants came to learn of the martyrdom of our brothers back home, we were filled with such grief that all our longing to reclaim a country that we once broke our backs to form was lost. All that we longed for now was courage from our Lord. Courage and steadfastness in the wake of such loss. The prayers that once filled our hearts for the well-being of our nation became stones that would not rise to our lips. Is this what *our* country does to *our* people?

Turn a blind eye to the daily incitements against us that have led to murder again and again and ultimately to this: mass murder.

And they are all responsible: The fanatical clergy, the state that protected them, the public that tolerated them, and the intellectuals that maintained a shroud of silence over the usurpation of our rights. They were all responsible.

They claim that we are damned because we do not believe what they believe. They claim that we are accursed because we have forged a lie against Allah and His Prophet. They claim that we are deserving of death because of our faith. They claim that we have been condemned. They are wrong. For we are not the ones condemned.

It is they who are condemned. It is they who ignore the Word of Allah wherein He declares "whosoever kills a person unjustly it shall be as if he had killed all mankind" (5:33). That "Allah loves not those who create disorder" (5:65). That "if they should become divided into sects, their case will come before Allah and Allah will inform them of what they used to do" (6:160). That "who is more unjust than he who prohibits the name of Allah being glorified in Allah's temples and seeks to ruin them?" (2:115). They do not see what the world has come to see, that there is a covering over their eyes and ears and hearts, that they see not the truth from their Lord. It is they who are condemned. And though it breaks our hearts to know it: it is Pakistan they have condemned.

# A Peaceful response heard around the world

By Shahina Bashir

May 20, 2010 was “Everybody Draw Muhammad Day.” A facebook page was created in reaction to the controversy which arose from a television episode of “South Park” in which the creators decided to exercise their right to freedom of expression by ridiculing Prophet Muhammad<sup>saw</sup>. About 10,000 or more people joined the facebook page to post their depictions of derogatory images of the Prophet<sup>saw</sup>. On May 19th, the Pakistani government decided to ban facebook due to public outrage. The outrage was not only verbal, but people took to the streets in protest. Angry mobs burned U.S. flags and chanted slogans, “Death to Facebook” and “Death to America.” In 2006, violent protests broke out in response to the Danish cartoons which left 50 people dead and several places of businesses were burned down.

On May 28, 2010 in Lahore, Pakistan. Two mosques, belonging to the Ahmadiyya Muslim Community were barbarically attacked by terrorists, which led to the martyrdom of 86 members of the community and injuring more than 100. The attack took place just when the Friday sermon had started. Although the Ahmadiyya Muslim Community has been facing persecution in Pakistan for over four decades, this reached its pinnacle. Unlike the reactions to the Danish cartoons and Facebook’s “Everybody Draw Muhammad Day,” the members of the Ahmadiyya Muslim Community did not take to the streets in anger. They did not retaliate in any manner, whatsoever. There were no rallies and protests led by the Ahmadi Muslims in Pakistan or anywhere else.

There were no demonstrations in front of the Pakistani embassies in any part of the world. Shortly after the attack, the Supreme Head of the Ahmadiyya Muslim Community, Hadhrat Mirza Masroor Ahmad issued a statement in which he said:

*“...The Ahmadiyya Muslim Jama’at is a peace loving true Muslim Jama’at. Thus there will be no improper reaction from any Ahmadi. Our salvation lies in our supplications to God Almighty and we believe that He has, and always will, help us. No terrorist and no government can ever stop the progress of our Jama’at because it is a Divine organization.”*

The members of the Ahmadiyya Muslim Community did exactly as their leader told them to do. There were no improper reactions from any Ahmadi. They turned to God for succor and showed patience and steadfastness. They put their belief in the Qur’anic verse, “O ye who believe! Seek help with

patience and prayer; surely, Allah is with the steadfast” (2:154).

Though the Ahmadiyya Muslim Community did not counter violence with violence or anger, the members of the community launched a major letter writing campaign. Ahmadi men and women waged a *jihad* of the pen. Countless letters and commentaries were sent to newspapers all over the U.S. as well as in Pakistan. The founder of the Ahmadiyya Muslim Community, Hadhrat Mirza Ghulam Ahmad<sup>as</sup> had instructed his followers to counter the attacks on his community and on Islam not through violence but through writing and verbal expression.

In the U.S. and Pakistan, the officials of the Ahmadiyya Muslim Community have

held several press conferences in response to the terrorist attacks. The main purpose of these conferences is to educate the general public about the

community and its stance regarding terrorism. The Ahmadiyya Community is thus able to spread the message of true Islam- an Islam which is peace and not what is being practiced by the terrorists.

Hadhrat Mirza Masroor Ahmad reminded the members of the Ahmadiyya Community in his Friday Sermon of June 4, 2010 that the community should not expect anything from the government of Pakistan and its people. He said, “Allah is our Lord and He Alone is our Helper. He will continue to help us.” He warned the Ahmadis that they should always remain alert and urged them to recite the prayers for protection against the enemy: “O Allah, we make You a shield against the enemy and we seek Your protection against their evil designs;” and, “O Lord, everything is subservient to You. O Lord, protect us, help us and have mercy on us.”

The persecution against the Ahmadiyya Muslim Community may continue, but the members will abide by the edict of the Holy Qur’an, and the guidance of the *Khalifa*. They will persevere with patience, prayers and steadfastness. They will never resort to anger or violence, but with love and tolerance.





# Ahmadiyya Muslim Community, USA

## A response to Pakistan's Bloody Friday

**A**t a press conference in June, Mr. Naseem Mahdi - who is also Missionary In-Charge for the Ahmadiyya Muslim Community USA, - responded to the incident and delivered a strong message to the government of Pakistan, as well as terrorist groups that perpetrate such crimes against humanity.

In last week's brutal attack, terrorists stormed two mosques belonging to the Ahmadiyya Muslim Community in Lahore, Pakistan, and indiscriminately opened fire with semi-automatic weapons and threw hand grenades at worshipers as they prayed. CNN reports that 98 people were killed during this unfathomable attack which lasted 2 to 3 hours as the terrorists seized the mosques, took worshipers hostage and began firing not only at the worshipers but also at the police who finally arrived some time later.

In a prepared statement, Mr. Naseem Mahdi said the following during today's Press Conference:

"My comments and this press conference are necessitated by the horrific massacre of 100 innocent Ahmadi Muslims, members of the Ahmadiyya Muslim Community of Pakistan, while they had gathered to offer the Friday Prayers in two of our Community's mosques in Lahore, Pakistan.

"I, and almost every member of our Community in the US, have lost dear and near, young and old, relatives and we - you see these members here with me - will be available for any specific information after I read the basic statement.

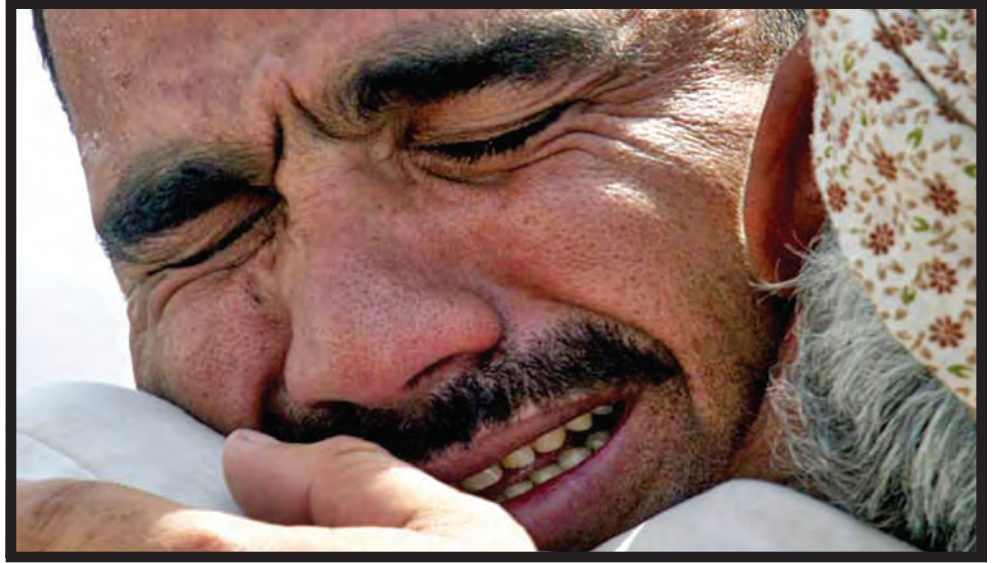
"There is also a video I would like to share with everyone and that I would like you all to please get copies from me of and share with the world.

"Let me now read my statement and then I will take your questions:

"In the name of the Most Gracious and Ever Merciful God,

"We are Muslims who believe in the Messiah, Mirza Ghulam Ahmad Qadiani.

"As such we belong to a Messianic Com-



munity within Islam that is dedicated to the eradication of war and bloodshed in the name of religion and for 120 years we have struggled to preach and disseminate these ideas among the Muslims especially and the world in general.

"This interpretation of Islam, so solidly based on the Quran, and supported by the life example of the Prophet is anathema to the extremists. The extremists have repeatedly used their power over the masses to brutally attack us in the name of defense of Islam to gain by violence what they fail to gain by argument, reason and rationality.

"This has been their strategy to continue to maintain their hold, maintain their grip, over the masses in Muslim lands. Persecuting and killing our members and burning our property has been their way of trying to gain legitimacy as the defenders of the Faith..

"This is how they recruit suicide bombers and fanatics to their cause both in Muslim lands - principally Pakistan and Afghanistan - and also from among the youth in the West...the killing and murder of Buddhists, Christians, Hindus Sikhs and other non-Muslims, when they can find them is part and parcel of the same campaign of theirs to position themselves as the defenders of the Faith..

"Even today, after this massacre, on television and countless other places in meetings and mosques the hatred goes on being preached and no one in any governmental body takes any step to stop people from such

incitement to murder.

"Clerics of the highest rank are discussing on live TV the rules and regulations as they relate to the women of those captured in war and the apostates etc - among them are clerics who have openly declared in the past and declared again after the Lahore massacre, that Ahmadi Muslims merit being killed for apostasy and that the property of such people is to be treated as booty and the women of those so slain should be sold into slavery.

"I am here to say that we in America are spending billions in Pakistan and many hundreds of our soldiers have given their lives ...if we do not work to win the WAR OF IDEAS, we will have wasted our money and our soldiers will have died in vain..

"It is high time that we demand freedom of religion and due regard of human rights in all the lands where we are investing so much of our human and financial resources. We must not let expediency cause us to compromise on these principles.

"The blood soaked bodies of the 100 innocent Ahmadi Muslims have just been lowered into their graves in Rabwah, Pakistan. Their sacrifice demands that we take concrete steps to support,, strengthen and help foster in Pakistan the voices of moderation, reason, peace and hope.

"The attack on the Mosques of the Ahmadi Muslims was an attempt to silence the stron-

gest of these voices of moderation. I have requested meetings with President Obama and Secretary of State Clinton to personally and forcefully convey these sentiments.

"The time is now for the Pakistan Government to step into the 21st century and immediately repeal their blasphemy laws and grant to all citizens their full religious freedom and restore to all Pakistanis all their fundamental human rights, including the right to be able to live in peace and security.

"The time is now for our US Government to ask our Ambassador, Anne W. Patterson, in Pakistan and confirm that those who wish to wipe out the Ahmadiyya Muslim Community's 4 million+ members are making no attempt to hide their nefarious objectives. She will confirm that step by step they have followed an agenda laid

out many decades earlier. Declare the Ahmadi non-Muslim for purposes of the Constitution – done in 1974...purportedly to safeguard our rights! Make their daily life's every aspect a criminal activity and deny them every freedom to defend or propagate their faith – achieved in 1984...purportedly to safeguard and not hurt the feelings of the general body of the Muslims...Next they are saying give the Ahmadi three days notice to recant their faith failing which line up their able-bodied men and kill them, and distribute as bounty their property and sell their women into slavery. The US Government must take every measure in its power to have all levels of Government in Pakistan eliminate the laws and ordinances that have become the tools to facilitate and institutionalize the persecution of Ahmadi Muslims and have been used against

all minorities – including Christians, Hindus, Sikhs and others.

"The time is now for the world to wake up to the realization that the goal of the extremist clerics is to execute a full scale holocaust and they are not mincing their words...nor are they hiding behind any veils in making these goals known to everyone – we must take every measure necessary to stop them.

"Today their plans are near maturing vis-à-vis the Ahmadi Muslims of Pakistan, tomorrow it will be the turn of others.

"The time is now to do the right thing.

*The press conference and official press release from the Ahmadiyya Muslim Community (AMC), USA, was released to major newspapers and media outlets by the AMC.*

## Effects of Terrorist Attack Against Muslims

The Ahmadiyya Muslim Community laid to rest its 85 victims from the May 28 horrific terrorist attack at their two Mosques in Lahore, Pakistan. The Pakistan Taliban claims responsibility for this brutal attack with continued threats against the Ahmadiyya Muslim Community. Pakistani Government officials remain silent in their apologies by not acknowledging the place of the attack as a mosque or referring to the members of this community as Muslims.

As Muslims who believe in the Messiah, Mirza Ghulam Ahmad of Qadian, members of the Ahmadiyya Muslim Community within Pakistan remain under constant threats and attacks. The May 28 incident is the worst attack to date in Pakistan since the community was declared non-

Muslim in 1974 and forbidden to practice their faith in a 1984 constitutional amendment. Countless members of the Ahmadiyya Muslim Community USA have suffered tragic loss of their relatives.

In the days since the vicious attacks, no local or federal government official has expressed a message of condolence to the Ahmadiyya Muslim Community. To the contrary, they stand by idle as banners and billboards remain in place today across Pakistan inciting continued murder of the Ahmadiyya Muslim Community.

Despite such bloodshed, the Ahmadiyya Muslim Community has responded with continued advocacy towards peace. It maintains its adherence to the Islamic tenet that there is no place for violence of any kind since reverence for life is a part of Islam. The community has not retaliated in any manner nor held rallies or other demonstrations despite continual persecution. A massive letter writing cam-

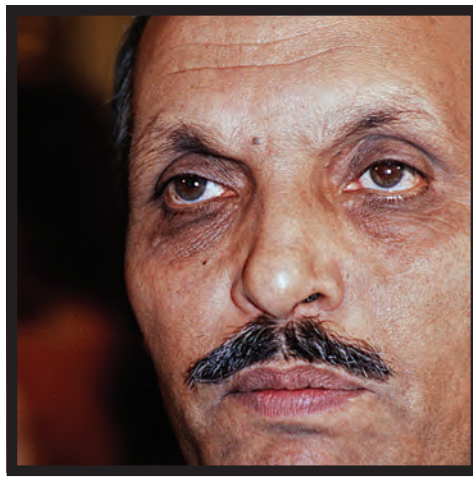
paign has begun requesting the US government to apply pressure on the Pakistan to repeal their blasphemy laws and ordinances within their constitution that justify the killing of the Ahmadiyya Muslim Community, Christians and Jews. The Ahmadiyya Muslim Community has faced intense governmental and extremist persecution in Pakistan for nearly 40 years.

Dr. Nasim Rehmatullah, Vice President of the Ahmadiyya Muslim Community USA states, *"This is not an isolated incident, as the Ahmadiyya Muslim Community is continually targeted by the same extremists who attack the United States, and we would like to spread awareness of this issue and have our voices heard about the dangers of allowing such groups to continue these practices."*

Those wishing to support the victims' families in Pakistan can make a charitable contribution to Humanity First USA in lieu of sending flowers.

# The 1984 Ordinance of Pakistan against the Ahmadiyya Muslim Community

By Zia H Shah MD



*General Zia-ul-Haq was he the Nero of the twentieth century?*

**G**eneral Zia-ul-Haq had illegally usurped power from a legitimate political government in Pakistan in 1977. The punishment for such a crime in the 1973 constitution was death. To win popularity and provide justification of his rule he had come up with the twisted 1984 ordinance to make the Ahmadiyya Muslim Community a scapegoat. He was following in the footsteps of the Roman Emperor Nero.

According to Tacitus, upon hearing the news of the great fire in Rome, Nero returned to his capital to organize a relief effort, which he paid for from his own funds. His contributions to the relief extended to personally taking part in the search for and rescue of victims of the blaze, spending days searching the debris without even his bodyguards. After the fire, Nero opened his palaces to provide shelter for the homeless, and arranged for food supplies to be delivered in order to prevent starvation among the survivors. In the wake of the fire, he made a new urban development plan. Houses after the fire were spaced out, built in brick, and faced by porticos on wide roads. Nero also built a new palace complex known as the Domus Aurea in an area cleared by the fire.<sup>1</sup> According to Tacitus, the population searched for a scapegoat and rumors held Nero responsible. To deflect blame, Nero targeted Christians.

He ordered the Christians to be thrown to the dogs, while others were crucified and burned. Tacitus described the event:

“Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians ... suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt.”<sup>2</sup>

Zia-ul-Haq dressed himself as the Nero of the twentieth century and when he looked around for a fall guy, he found a similar minority, the Ahmadiyya Muslim Community, and legislated against them. The ordinance was his ploy to seek an alliance with the *mullahs*, the misguided Islamic clerics and, to buy some legitimacy for his illegal reign extending over eleven years.

Complete details of the ordinance are available on the internet and can be re-

viewed quickly.<sup>3</sup> Several recent articles have explained various despicable aspects of the ordinance.

After a recent massacre of 84 innocent Ahmadi Muslims in two mosques of Lahore, Fasi Zaka, a television host, satirist and a political columnist in Pakistan, wrote an editorial about their persecution. He explained the strange logic of the ordinance that prohibits Ahmadis from conveying the Muslim greeting of *salaam*:

“But no, we are a peaceful people, right? Of course we are. I read a very poignant anecdote in columnist Mosharraf Zaidi’s article recently; he described how an old friend would never say *salaam* to him in return. His friend is an Ahmadi, he can go to jail for that. I cringe when I see Pakistanis stumbling over one another to felicitate a white westerner who chooses to say *salaam* when greeting us in our country. Why not put him in jail too? He could be an atheist, whereas at least the Ahmadis believe in the oneness of God.”<sup>4</sup>

After the Lahore tragedy, Samuel G. Freedman wrote recently in the New York Times:

“In 1974, amid riots against Ahmadis, Pakistan amended its constitution to declare the sect non-Muslim. A decade later, under the military dictatorship of Mohammad Zia-ul-Haq, Parliament enacted a blasphemy law with a death penalty. The measure singled out Ahmadis for prosecution for ‘indirectly or directly posing as a Muslim.’

“Practically speaking, the measure meant that Ahmadis could be arrested for giving the Muslim greeting of ‘*salaam aleikum*,’ issuing the call to prayer from a minaret, or even calling their house of worship a mosque. Emboldened by such official decisions, Sunni extremists desecrated Ahmadi cemeteries, burned Ahmadi homes and stores, and in 2005 gunned down Ahmadi worshipers in a mosque.”<sup>5</sup>

The 1984 ordinance may be the only law in the world that forces people to lie and hide the truth. Laws, all over the world outlaw different behaviors, but the 1984 ordinance legislates against thoughts! For example, members of Ahmadiyya Muslim Community think of themselves as Muslims and this ordinance prevents them from revealing that



thought in any way or form, which is another way of outlawing the thought. The ordinance states:

“Any person of the Qadiani group or the Lahori group (who call themselves ‘Ahmadis’ or by any other name), who, directly or indirectly, poses himself as Muslim, or calls, or refers to, his faith as Islam, or preaches or propagates his faith, or invites others to accept his faith, by words, either spoken or written, or by visible representations, or in any manner whatsoever outrages the religious feelings of Muslims, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine.”<sup>6</sup>

Hadhrat Mirza Tahir Ahmad (1928-2003), a former head of Ahmadiyya Muslim Community, gave a very thoughtful political analysis of the dictatorship and theocracy of General Zia-ul-Haq in many of his speeches and sermons. Of particular mention in this regards is the Friday sermon of 21<sup>st</sup> February 1986. The sermon can be located on the following page:

<http://alislam.org/archives/year-1986.html>

After the ordinance, the Ahmadis were left with no way of defending or propagating their religion but the door of hate mongering against them was swung completely open. But, why formulate such extreme laws against the supposedly false religion of Ahmadis, when General Zia-ul-Haq, his cronies and the *mullahs*, could so easily demonstrate its falsehood. After all the great majority of Pakistan is not Ahmadi and they have the community and government resources fully at their disposal to propagate their apparent pious and accurate understanding of Islam, and expose the alleged short comings of the Ahmadiyya community’s understanding of Islam. Why give up arguments against the little guy and pick up sword instead? Is it that the *mullahs* had been utterly defeated in the field of logic and arguments? Hadhrat Mirza Tahir Ahmad explains in reference to the 1984 ordinance:

“This is cowardice, which signifies weakness. Thus they have virtually admitted their defeat. No power that has persuasive arguments ever takes up arms and puts legal impediments against the exercise of the freedom of expression. This is against common sense and is, in-

deed, against their own interests. All their efforts are focused on attacking us and at the same time preventing us from defending ourselves. This portrays an extreme cowardice, an ultimate admission of defeat and the fact that they have no arguments left in their arsenal.”<sup>7</sup>

Fasi Zaka wrote in a recent editorial after the Lahore massacre:

“What really helped me see the inhuman treatment of the Ahmadis in Pakistan is the absence of condemnation for it. Nawaz Sharif in his condolence message said Ahmadis were our brothers; it’s been enough to get the Pakistani religious world on his case. While sympathy is not outlawed for Ahmadis, it may as well be.”<sup>8</sup>

The Ahmadiyya Muslim Community did challenge the ordinance in the Federal Shariat Court of Pakistan. The Ahmadi advocate Mr. Mujeeb-ur-Rehman pleaded the case very well from the secular laws and the teachings of the Holy Qur’an and the Holy Prophet<sup>saw</sup>. The Sunni lawyers and *mullahs* presented their case from the writings of discriminatory laws made in some of the corrupt Muslim empires from the medieval times. The hearing continued for almost a month and I had the opportunity to attend at least half of the hearing. In an act of utter shamelessness, the sitting judges completely bypassed and ignored the evidence presented and upheld the inhuman ordinance and wrote their decision based on the intolerant and bigoted literature created by the *mullahs*. In an unprecedented move, rather than arguing merit or demerit of evidence presented, they resorted to hate literature that pre-existed the hearing of the case and borrowed from that extensively in their final decision. As such, they only became a part of the hate-mongering against the Ahmadiyya Muslim Community.

## EPILOGUE

The notorious ordinance has taken numerous sacrifices from Ahmadi Muslims. Almost all Muslim scholars from other sects have openly or tacitly condoned the ordinance. By doing so they have fully exposed their moral, spiritual and intellectual bankruptcy. So, the ordinance also serves as a signal of a splendid victory for the Ahmadiyya Muslim Community, as in the very near future, by the Grace of God, it will be the only honorable representative of Islam. Hadhrat

Mirza Tahir Ahmad explained in 1985, with reference to the White Paper that General Zia-ul-Haq had published after the ordinance to defend it:

“The ‘White Paper’ states that there should never be any discussion with the claimants of prophethood and there should not be any attempt at defeating them with arguments; they should be dealt with as the present government has dealt with them. Nonetheless, along with these extreme measures, the present government has started making false and unjust allegations against the Ahmadiyya Muslim Community. We learn from the Holy Qur’an that the oppressor never benefits from his oppressive measures. The Holy Qur’an says:

“Their case is like the case of a person who kindled a fire, and when it lighted up all around him, Allah took away their light and left them in thick darkness; they see not”, (Al Qur’an 2:18).

To elucidate, what the hypocritical people do is completely at odds with what they profess. They appear to converse wisely; but at the same time, they continue to commit follies. Therefore, their efforts do not bear fruit. They start a fire hoping to enjoy the destruction it will inflict on their adversaries, but God denies them their sadistic pleasure by taking away their sight. The flames of fire, instead of ravaging others, snatch away their own vision. They are left in total darkness where they cannot see anything. In the same way the hostilities of the present government have indirectly benefited the Ahmadiyya Muslim Community and shall continue to benefit us in the future, God Willing.”<sup>9</sup>

## Endnotes

<sup>1</sup> <http://en.wikipedia.org/wiki/Nero>

<sup>2</sup> Tacitus Annals XV.44.

<sup>3</sup> <http://www.thepersecution.org/50years/paklaw.html>

<sup>4</sup> <http://tribune.com.pk/story/21267/i-never-really-cared-for-ahmadis/>

<sup>5</sup> <http://www.nytimes.com/2010/06/12/us/12religion.html?>

<sup>6</sup> <http://www.thepersecution.org/50years/paklaw.html>

<sup>7</sup> [http://www.alislam.org/library/books/A\\_Deplorable\\_Scheme\\_of\\_Falsification\\_and\\_Accusations-20080812MN.pdf](http://www.alislam.org/library/books/A_Deplorable_Scheme_of_Falsification_and_Accusations-20080812MN.pdf)

<sup>8</sup> <http://tribune.com.pk/story/21267/i-never-really-cared-for-ahmadis/>

<sup>9</sup> [http://www.alislam.org/library/books/A\\_Deplorable\\_Scheme\\_of\\_Falsification\\_and\\_Accusations-20080812MN.pdf](http://www.alislam.org/library/books/A_Deplorable_Scheme_of_Falsification_and_Accusations-20080812MN.pdf)

After the tragedy of May 28<sup>th</sup>, 2010, media outlets extensively discussed the incident along with Ahmadi views. While probing into the matter, one aspect of the debate that surfaced quite often was that “Ahmadies believe that other Muslim sects are non-Muslim” or that “Ahmadies believe that other Muslim sects are *kafir* (non-believer)”. While discussing such programs with Ahmadies I noticed that some members do not fully understand the issue and had common misunderstandings like:

■ Ahmadi literature never calls non-Ahmadi Muslims *kafir*

■ If it calls them *kafir* it just implies “*kafir* of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>”

As a result of the great tragedy and sacrifice of so many of our brave brethren, Ahmadiyyat is being discussed quite openly. In this regard we need to make sure we have a good grasp on the contentious topics.

With respect to the first issue, note that Ahmadi literature certainly refers to non-Ahmadi Muslims as *kafir* but it never refers to them as “non-Muslim” or outside the fold of Islam. We need to understand this issue and should never say that it never happened and should not claim that it just means “*kafir* of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>”. About the latter, Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad<sup>ra</sup>, Khalifat-ul-Masih II said;

“What sense can there be in the statement that those who did not accept the Promised Messiah<sup>as</sup> were deniers of the Promised Messiah<sup>as</sup>? Can anybody in his senses think it possible that one might not accept the Promised Messiah<sup>as</sup> and yet be a believer in the Promised Messiah<sup>as</sup>?”<sup>1</sup>

This basically implies that often people tackle this issue from an apologetic point of view where they are trying to explain away such statements by our elders. As I will describe in this article, the concept is quite straightforward and almost all of the Muslim sects agree with this.

## Momin (Believer) and Muslim

These two terms have been used extensively in the Holy Qur’an and the *ahadith*, (sayings of the Holy Prophet<sup>saw</sup>). These terms are not interchangeable. Each term has a specific context. The opposite of a “Muslim” is a “non-Muslim” and the opposite of a “*momin*” (believer) is “*kafir*” (disbeliever). It is possible to declare a Muslim to be a *kafir* based on a specific belief that the person adheres to, but if the person claims to be a Muslim, we can not deem him a non-Muslim. (2)

# What is the Ahmadi belief regarding non-Ahmadi Muslims

By Saad Ahmad

For instance, consider if a person declares that he does not believe in angels but at the same time affirms his belief in Allah and Prophet Muhammad<sup>saw</sup>. Based on his own declaration that person will be considered a disbeliever or a *kafir* but within Islam. If for instance that person requires assistance in the form of the *zaka’at* (prescribed alms), he will be within his rights as a Muslim to request such assistance. Similarly that person will have the right to visit the holy places in Makkah. Muslims are obligated to conduct his funeral prayers as well.

The Ahmadiyya community’s belief is unambiguous on this issue. None of our literature ever refers to the other sects as non-Muslim; we always refer to them as non-Ahmadi Muslims. We firmly believe that only the individuals themselves have the right to declare their faith and no one else has any right to interfere with that.

Along with that, we also believe that understanding of faith varies between people and as such the term “disbeliever” is not a derogatory term, rather a term that objectively and concisely indicates that in our view the people who do not believe in Hadhrat Mirza Ghulam Ahmad<sup>as</sup> as the Promised Messiah and a messenger who was prophesized by the Holy Prophet<sup>sa</sup> is not a *momin* or a believer and hence a *kafir* or a disbeliever. Hadhrat Maulana Hakeem Noor-ud-Din<sup>ra</sup> commented on the usage of the term “*kafir*” in his Friday sermon on 10<sup>th</sup> April 1908 as:

The word “*kafir*” was not termed derogatory by the Arabic speaking people. Since they knew the language they knew quite well

that those who do not believe in something will be termed *kafir* and since they did not believe in the words of Prophet Muhammad<sup>saw</sup> that is why the Prophet termed them *kafir*.<sup>3</sup>

Is our stance against the core teachings of Islam?

This raises a question if our understanding and stance in this regard is against the core teachings of the Islam. Our belief is exactly according to the Holy Qur’an. Allah says:

“This Messenger of Ours believes in that which has been revealed to him from his Lord, and so do the believers: all of them believe in Allah, and in His angels, and in His Books, and in His Messengers, saying, ‘We make no distinction between any of His Messengers;’” (2:286).<sup>4</sup>

The Holy Qur’an defines a believer in this verse. This clearly implies that those who do not hold these beliefs are not believers. Similarly in chapter 49 verse 15 Allah says:

“The Arabs of the desert say, ‘We believe.’ Say, ‘You have not believed yet; but rather say, ‘We have accepted Islam,’ for the true belief has not yet entered into your hearts.’ But if you obey Allah and His Messenger, He will not detract anything from your deeds Surely, Allah is Most Forgiving, Merciful”.

The Holy Prophet<sup>saw</sup> defines a Muslim as:

“Whoever observes prayer in the same way as we do, and declares our *qibla* to be his *qibla* [i.e., faces the same direction in prayer as we do]; one who eats from our *dhabihah* [i.e., the meat of our slaughtered animals] such a one is a Muslim. To protect such a person is a matter of obligation for God and His messenger. So, [O ye Muslims!] make sure that you do not violate the obligation from God.”<sup>5</sup>

Similarly in another saying, the Holy Prophet<sup>saw</sup> is recorded to have said:

“... do not continue your fight with them after they declare that there is none worthy of worship except Allah and Muhammad<sup>saw</sup> is His messenger and they offer prayers and pay the prescribed alms. So if they do this, we must seize any type of conflict with them”, (ibid).

These sayings of the Prophet Muhammad<sup>saw</sup> describe a Muslim and as such, how a Muslim society should describe such an individual. Where the belief is a matter of heart that may or may not be expressed fully, declaration of being a Muslim requires an objective test and that is described above.

## Is the Ahmadiyya stance unique?

Our stance in this regard is not unique either. Majority of the Muslims who believe in

the coming of the Messiah in some form agree that those who reject the Messiah and promised reformer (*Mahdi*) will be with the *Dajjal* or antichrist. Most sects of Islam which believe in the coming of such a reformer and Messiah deem it necessary that when he comes:

- He will be appointed by Allah
- He will be a recipient of revelation
- He will be guided by Allah
- And it will be required for Muslims to accept him as the promised reformer

Deducing from verse 2:286 quoted above, a *momin* is only required to believe in Allah's messengers, so even according to non-Ahmadi Muslims those who will not accept the promised reformer will not be among the believers and hence will be referred to as *kafir* or a disbeliever.

## Statements by the successors of the Promised Messiah<sup>as</sup>

Even though the issue is quite simple and explained eloquently by the Promised Messiah<sup>as</sup> himself in the light of the Holy Qur'an and sayings of Prophet Muhammad<sup>sa</sup>, some people misconstrued statements of the successors of the Promised Messiah<sup>as</sup>.

Hadhrat Mirza Bashir-ud-Din Ahmad<sup>ra</sup>, second successor of the Promised Messiah<sup>as</sup>, while discussing the issue of belief said that,

"Our belief is that Hadrat Mirza Ghulam Ahmad was a messenger of Allah who was appointed by Him. We also believe that Allah has always been sending His prophets and only He knows if He will send more in future. We also believe that the Holy Prophet Muhammad (peace be on him) is the seal of all prophets and no new law-bearing prophet may come after him".<sup>6</sup>

Then he goes on to say:

"When do we say that our opponents are *kafir billah* (non-believers of Allah)? But is there any doubt that they are *kafir bilmamoor* (non-believers of appointees of Allah)? So how can we believe that even after rejecting an appointee of Allah, they can still be termed *momin* (believer)? (ibid).

Opponents of our community have made a lot of hue and cry over of this essay written by Hadhrat Mirza Bashir-ud-Din Ahmad<sup>ra</sup> without understanding the context. Here he is describing the concept of belief and was addressing the issue as to believing in all of the messengers of Allah is required or not. Later on during his life he was a champion of Mus-

lim rights in India and authored several essays and gave several talks on the subject. In all of these cases he always termed them as Muslim and never once referred to them as non-Muslim. In fact, the Ahmadiyya Muslim Community in India was a champion of Muslim rights and he was appointed as the first head of "Kashmir Committee" by the Indian Muslims.

## Funeral prayers of Muslims

Another issue that is raised in this context is about Ahmadi Muslims not saying the funeral prayer of non-Ahmadi Muslims. We have to first understand some basic concepts in this regard:

- It is certainly a right of every Muslim that the community at large offers his or her funeral prayer

- The obligation is on the community at large and not for every specific individual. This implies that if no one in the whole community offers the funeral prayer then the whole community is at fault but if some offer it, that will be considered sufficient for the whole community.

The core issue is, Ahmadi Muslims believe that only those who recognize Hadhrat Mirza Ghulam Ahmad<sup>as</sup> as the Promised Messiah have the real authority to lead them in prayers. We believe prayer to be a deeply spiritual experience where the one who is leading the prayer is their leader in that setting and they follow him even if he makes a mistake. We believe that offering prayers trains us in understanding the true meaning of following the leader in spiritual and worldly matters. In light of this, Ahmadi Muslims do not participate in the funeral prayer of non-Ahmadi Muslims because such prayers are led by non-Ahmadi *imams* who consider Ahmadis to be non-Muslim and sometimes worthy of killing.

But Ahmadi Muslims firmly believe in the right of every Muslim that his or her funeral prayer must be said. If there is ever an occasion where we believe that no one from the Muslim community will be able to offer the prayer for a non-Ahmadi Muslim, our community most certainly will offer that person's funeral prayer and has done so on several occasions.

Chaudhry Zafrullah Khan's refusal to say the funeral prayer of Mohammad Ali Jinnah, Founder of Pakistan, is often quoted in this context. When a judicial commission inquired if he offered that particular funeral prayer, he

replied:

"I did not participate in the prayer but I was with the funeral procession. It should also be noted that the funeral prayer was led by late Maulana Shabbir Ahmad Uthmani who considered me a non-believer and apostate and according to him my punishment is death".<sup>7</sup>

This topic must not be analyzed with emotional overtones. The core issues are:

- Is a person with the title of Mahdi (reformer) promised to Muslims?

- Once that person appears, is it mandatory for believers to accept his claim and join him?

- Can we consider those who reject his claim and call him names as believers as well?

- Is there a distinction between a Muslim and a *momin*?

We need to scrutinize the whole issue in this light. Ahmadi Muslims firmly believe that all other Muslim sects regardless of their name are all part of the Islamic family. We remember them in our prayers and have always worked for their betterment in all capacities under the guidance of our leaders. In a social context, this issue should be considered settled in light of the statements of Hadhrat Mirza Ghulam Ahmad<sup>as</sup> and his successors.

## Endnotes:

1. **Hadhrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II (ra).** *Truth About the Split*. Tilford, Surrey United Kingdom : Islam International Publications Ltd., 2007; pg 135

2. **Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV.** *religions\_and\_beliefs/islam/sects/question\_263.html*. <http://www.alislam.org>. [Online] [Cited: 6 16, 2010.] [http://www.askislam.org/religions\\_and\\_beliefs/islam/sects/question\\_263.html](http://www.askislam.org/religions_and_beliefs/islam/sects/question_263.html).

3. **Hadhrat Maulana Hakeem Noor-ud-din, Khalifatul Masih I (ra).** *Khutubat-e-Noor*; pg 328

4. *The Holy Quran*.

5. *Sahi Bukhari*.

6. **Hadhrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II (ra).** *Muslim is one who believes in all the appointees of Allah*; pg 313

7. **Lahore, Daily Millat**; 21<sup>st</sup> January, 1954

8. **Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV(ra).** Question/Answer session. [http://www.askislam.org/religions\\_and\\_beliefs/islam/sects/question\\_263.html](http://www.askislam.org/religions_and_beliefs/islam/sects/question_263.html). 08 16, 1984.



# TERRORISM

## *Religious and Political*

By Mubasher Ahmad, M.A., LL.B.

**F**ollowers of all religious traditions have occasionally diverted their zeal into terrorizing those who did not accept their creeds, or did not obey the rules and regulations drawn by their priests and religious authorities. Christianity, the religion of love, has its hands full in committing acts of terror, and victimizing those who did not accepted Jesus as their redeemer and savior. In 415 AD, the renowned female philosopher Hypatia of Alexandria was shredded into bits by an excited Christian mob using sharp pieces of glass. The mob was led by their minister named Peter. In 1099, the Crusaders conquered Jerusalem and murdered 60, 000 Jews and Muslims – men, women and children. An eye-witness, the Archbishop of Tyre, wrote:



“It was impossible to look upon the vast numbers of the slain without horror; everywhere lay fragments of human bodies, and the very ground was covered with blood of the slain...It was not alone the spectacle of headless bodies and mutilated limbs strewn in all directions that roused the horror of all who looked upon them. Still more dreadful was it to gaze upon the victors themselves, dripping with blood from head to foot, an ominous sight which brought terror to all who met them. It is reported that within the [Solomon’s] Temple enclosure alone about ten thousand infidels perished.”

The Roman Catholics, through medieval Inquisitions, terrorized the ‘heretics’ by burning them alive at the stake. Confiscation of property, and punishment by torture were permitted as methods of

dealing with the un-recanted heretics by Pope Innocent IV. Harsher than medieval Inquisition was the notorious Inquisition established by Ferdinand and Isabella of Spain in 1478 to find out who were the hypocrites among the baptized Jews and Muslims, suspected of secret adherence to Judaism and Islam, and give them a choice between facing death penalty, or leaving the country.

The Medieval inquisitors allowed a grace time of one month to the heretics to recant their religious perversions prior to putting them to trails, and burning them at the stake. But amazingly in the modern time some Islamic scholars have a similar or even worse attitude to use terror towards those who might have left Islam as their religion. Most famous among such *Ulama* of Islam is Abu al-A’la Mawdudi. According to him when the Islamic revolution takes place in a country, the Muslim population of the land should given a notice so that, “the people who have renounced the faith or have practically discarded it should leave the collective system by formally announcing their non-Muslim status within one year of the date of notice. Afterwards, whoever steps outside the sphere of Islam should be killed.” (Husain & Hahn, 1994).

Another group involved in brutal acts of violence is that of the Catholics of Ireland. The Irish Republican Army (IRA), a paramilitary branch of the political movement Sinn Fein, remained responsible for 18 years (from 1969 til 1997) in the fight for independence of Northern Ireland, and it committed many activities of a terrorist nature against the Protestants. The IRA was involved in bombings, assassinations and kidnappings. Its objective was to create a united Republic of Ireland. It did not hesitate to commit acts of extortion, smuggling, and robberies. Before the cease-fire in 1997, the IRA was engaged in many bombing campaigns, destroying many targets in Northern Ireland and Great Britain. Their targets in-

cluded senior British Government officials, civilians, police, and British military. Fought on Christian sectarian lines between Catholics and Protestants, the war of independence of Northern Ireland is in fact a political struggle.

## Political Terror

In France, where the word “terrorism” was coined in 1795 during the French revolution, the government systematically killed thousands to institute terror in the hearts of the people. The Revolutionary government started a Reign of Terror, and more than 40,000 died during the revolution, out of which 17,000 were executed with trial, and 12,000 without trial. Thousands died miserably in jails. The Russian dictator, Joseph Stalin terrorized his opponents, and according to Robert Conquest’s estimation, 3,500,000

died in the 1930-1936 collectivization. In addition, the number of state-sponsored executions in 1936 to 1938 was one million, and that from 1936 to 1950 was twelve times more. And who can deny the terror employed by Adolph Hitler and his Nazi party by executing six million Jews? “The Final Solution” engaged varied terrorizing tactics in extermination camps, the most notorious being the use of gas chambers. Besides, many horrifying methods were utilized by the Nazis to persecute, torture, and kill Jews in concentration and labor camps. The Holocaust was a systematic political act of vicious terror for mass killing. However, another act of terror was the use of Atomic bombs by the United States of America. Many Americans would justify the horrific killing of more than 140,000 Japanese from burns and radiation caused by atomic bombing of Hiroshima and Nagasaki on August 6

and 9 in 1945. Estimated 60,000 more died due to cancer and other related diseases in next five years.

The justification to kill 200,000 humans by the use of Atomic bombs was based on the fact that in 1941 the Japanese navy had made an attack on the American naval base of Pearl Harbor, killing 2400 crewmen, destroying 188 aircrafts, and sinking and damaging total of eight of U.S. battleships. It was a surprise attack, maybe to terrorize the Americans, but with a clear military motive to disable the U.S. navy from effec-



tively fighting in Southeast Asia where Japan had plans to waging war against the United States and Britain.

As it is well-known, individuals and organizations use a variety of methods to gain their terror inciting goals: Most commonly among them are the use of explosives devices, usually manufactured by a small group of terrorist functionaries. These home made bombs or explosive devices, when used in crowded areas, or occupied buildings, take many lives, causing countless injuries. Cars and trucks are used as carrying. On 20th September, 2008 a truck fully loaded with 1,300 lb of high grade explosives exploded in the capital of Pakistan, Islamabad, near the Marriott hotel and completely destroyed the building, killing more than 60, and injuring hundreds. The whole world heard the message of the unknown terrorist that they would do anything to topple a government who is on the side of U.S.A. fighting a war

on terrorism. Such an act also exposes the weakness of a government to protect its citizens or buildings, or maintaining law and order in the country.

Some times the terrorists aim to get released some of their workers who might be imprisoned by a government. In such a case, kidnapping and hostage taking is utilized, trying to have some bargaining strength. This is expressed either by kidnapping an important person, or seizing a building full of innocent persons, including children and women. This tactic brings in the media immediately, and the sensational news

reaches a broader audience. At other times, some prominent figure is assassinated, or innocent people are killed randomly.

The killing of almost one hundred Ahmadi Muslims in Lahore, Pakistan, on May 28, 2010, is one of the most horrendous forms of terrorism as it combines both the religious and political motivations. It is a result of Pakistani government’s legal persecution of Ahmadi Muslims for last four decades based on religious difference from other Muslims.

Several times terrorist groups have taken over passenger aircrafts, and directed them to places away from their original destination. Usually the passengers are from different nationalities, and this gets immediate attention of International news-media. It is also anticipated that the terrorist can inflict great harm by use of government services, such as distributing deadly drugs through mail, or poisoning of water supply. Computer networks have become in integral part of individuals, organizations and governmental agencies, therefore a new breed of terrorist communication is growing in the form of Cyber terrorism. It also provides opportunities to engage in disruption or devastation of many networks. However, the greatest fear of all is the possible use of a nuclear device. No nation on earth would allow that to happen, but it is dreaded as one future possibility.



# The Lahore massacre: What must be done?

By Atif Mir

**T**he organized and premeditated massacre of Ahmadis on May 28<sup>th</sup> in Lahore, Pakistan was a sad and shocking tragedy. Those who planned and carried out the act of terrorism must be brought to justice. The punishment should be harsher for those who ordered and planned this heinous crime because they are the ones who for their personal political gains misguide young Muslims and incite them to murder fellow humans. The question as to what should be done to prevent it from happening again is a complicated one. What inspired extremists to walk into the Ahmadi mosques during Friday prayers and spray bullets and throw grenades at unarmed worshippers martyring 94 and injuring more than 100?

As an Ahmadi Muslim, I hold the extremist elements fully responsible for this shameless act of violence. These extremists should not be addressed as Islamic extremists. They are not carrying Islamic teachings to the extreme instead they are cherry picking the verses of the



*Terrorism does not rise from the pristine teachings of Islam or any other faith but from the darkest corners of human heart fueled by a variety of emotions such as greed, resentment, anger, hatred, ignorance and prejudice.*

Holy Qur'an that suit their interests and using these verses without contextual analysis to support their political agendas and commit murder and create mayhem. This attack had nothing to do with the true spirit of Islamic teachings. The political clergy organized and supported this bloodshed under the cloak of religion to oppress those who refuse to subscribe to their brand of violent faith. They completely disregard Qur'anic injunctions such as:

There should be no compulsion in religion. Surely, right has become distinct from wrong...(2:257)

...whosoever killed a person — unless it be for killing a person or for creating disorder in the land — it shall be as if he had killed all mankind; and whoso gave life to one, it shall

be as if he had given life to all mankind. And Our Messengers came to them with clear Signs, yet even after that, many of them commit excesses in the land.(5:33)

Terrorism does not rise from the pristine teachings of Islam or any other faith but from the darkest corners of human heart fueled by a variety of emotions such as greed, resentment, anger, hatred, ignorance and prejudice.

To prevent and curb these emotions requires a multi pronged strategy starting with the constitutionally enshrined religious freedom to Ahmadis.

## Constitutional Freedom

Granting constitutional freedom to Ahmadis will give them opportunity to com-



municate, not necessarily propagate, the true nature of faith to the people of Pakistan directly without the fear of facing blasphemy charges. The direct communication will dispel myths that exist about Ahmadis in the mind of non-Ahmadis, who have been blatantly misinformed by the so-called religious scholars of Pakistan. Bringing constitutional discrimination to end would therefore create an atmosphere conducive to the ending of social discrimination against Ahmadis.

The constitutional freedom of Ahmadis will not only be good news for Ahmadis, but it will also create an atmosphere of intellectual and religious freedom in Pakistan and such freedom is, of course, an antithesis of ignorance and terrorism. The constitutional freedom of Ahmadis and other minorities will definitely undermine the authority of terrorist forces in Pakistan by not only curtailing the influence of political clergy which under the cloak of Islam achieves its political aims with violence and also by purging from the minds of Pakistani Muslims the misguided notions that Islam needs violence to survive and flourish.

Muslims turned to the clergy for political leadership in Pakistan after witnessing the failure of their secular leaders to bring dignity, prosperity and progress. The general feeling had started to develop that by returning to faith, they might be able to improve the social and economic conditions of Muslim countries and revive the glory days of Islam. But the violence prone leadership of the political clergy has brought nothing to Muslims but factionalism, intolerance and sectarian violence and intolerance, and all of these evils have been eating away the foundations of the country.

The unfortunate reality is that the political clergy of Pakistan has made its mission to legally silence the peaceful voice of the Ahmadiyya Community with the help of blasphemy laws. Ahmadi Muslims were constitutionally declared non-Muslim in Pakistan in 1974 and have endured legislation since 1984 which sanctions imprisonment, even death, for practicing their beliefs. Pakistani civil society institutions must along with international community should apply greater pressure to Pakistani government to provide constitutionally enshrined protection and freedom to all minorities.

The political clergy's reliance on violent strategy is not surprising. The contemporary consciousness of political clergy is seeped in the misguided notion of the violent Messiah who would, upon his return, establish the victory of Islam by cruel deeds with the sword and fill the Earth with blood.<sup>1</sup>

In the absence of blasphemy laws, Ahmadis will be better positioned to educate Muslims that the concept of violent Messiah is a myth. The Holy Prophet<sup>saw</sup> prophesied the coming of Messiah who would inspire with personal examples, guide with reason and persuade with the pen. Such a Messiah, Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, appeared in Qadian, India in 1889 and preached that the primary tools of Jihad are righteousness, reason and pen.

Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, the founder of the Ahmadiyya Community in the light and teachings of the Holy Qur'an preached that

*"...a religion which does not inculcate universal compassion is no religion at all. Similarly, a human being without the faculty of compassion is no human at all. Our God has never discriminated between one people and another. This is illustrated by the fact that all the potentials and capabilities which have been granted to the Aryans have also been granted to the races inhabiting Arabia, Persia, Syria, China, Japan, Europe and America. The earth created by God provides a common floor for all people alike, and His sun and moon and many stars are a source of radiance and provide many other benefits to all alike. Likewise, all peoples benefit from the elements created by Him, such as air, water, fire and earth, and similarly from other products created by Him like grain, fruit, and healing agents, etc. These attributes of God teach us the lesson that we, too, should behave magnanimously and kindly towards our fellow human beings and should not be petty of heart and illiberal."*<sup>2</sup>

His message echoes the pristine teachings of Islam. The hope and mission of the Ahmadiyya Community is to make mainstream Muslims aware that the concept of violent Messiah is an antithesis of Islam. The accomplishment of this mission should go a long way in rooting out extremist mentality which has started to colonize the minds of even some educated Muslims.

It is time to shape the constitutional principles of Pakistan according to the vision of Jinnah, the founder of Pakistan, who spoke to his constituent assembly on August 11, 1947: '... You may belong to any religion or caste or creed — that has nothing to do with the business of the state.' But his vision has been shamelessly forgotten as well as intentionally ignored.

It is time to "shift the emphasis from religious ideology to fundamental rights of individuals and political rights of the constituent units of the federation. The religious belief of a person or a community should in no manner impair their rights as those of Ahmadis indeed have been drastically — both in law and practice".<sup>3</sup>

In the last 100 years, terrorist organizations have grown across the globe and have become sophisticated and more effective. A single act of terrorism is enough to spin humanity into global chaos. The act of a lone terrorist in 1914 precipitated a global conflict. The war in Afghanistan and the tense relationship with India has left Pakistan in a very delicate state. A terrorist action originating from Pakistan and targeted at the western world might force the American forces to target terrorist sites within Pakistan and further undermine the sovereignty of the country and trigger a serious civil war which can have serious ramifications for neighboring countries as well. The international community and civil institutions of Pakistan should apply a strong pressure to the Pakistani government to curb the influence of political clergy in Pakistan. The first step towards the curbing of the influence of political clergy is to end constitutionally sanctioned religious discrimination. In addition, Pakistani government must also improve the level of literacy and prosperity of its citizens. The successful education and economic policies should significantly weaken the hold the political clergy has over the mind and hearts of the general population of Pakistan.

## Endnotes

<sup>1</sup> Ahmad, Hazrat Mirza Ghulam, "Introduction, Jesus in India," Islam International Publications, 2003, p. 5

<sup>2</sup>Ahmad, Hazrat Mirza Ghulam, *Message of Peace*, Islam International Publications Ltd. 2007, P. 6

<sup>3</sup> Idris, Kunwar, <http://dawnnews.tv/wps/wcm/connect/dawn-content-library/dawn/the-newspaper/editorial/laws-that-stoke-violence-660>

# U.S. leverage needed to insure religious freedom

By Shazia Sohal

Over the past three decades, the U.S. Government has consistently taken note of, and condemned, the laws specifically curtailing the right of the members of the Ahmadiyya Muslim Community, known as Ahmadis, to openly profess and practice their faith. The United States House of Representatives has passed two resolutions to date calling for the restoration of freedom of religion in Pakistan. The US State Department, since 1993, and the US Commission on International Religious Freedom, since 1999, have been publishing annual country reports on, and denouncing, the human rights practices in Pakistan.

## H. Con. Res. 370, 99th Congress

On July 17, 1986, a Concurrent Resolution was submitted by Mr. Hall of Ohio in the House of Representatives (with the Senate concurring), *Expressing the sense of the Congress with respect to repression by the Government of Pakistan of individuals known as Ahmadis*. The Resolution expressed the sense of the Congress that the Government of Pakistan should:

1. Repeal Ordinance XX;
2. Cease persecution of, and discrimination against, Ahmadis;

A copy of this resolution was transmitted to the President with the request that it be transmitted to the Government of Pakistan.

The resolution was referred to the Committee on Foreign Affairs.

## H. Res. 764

On September 23, 2009 a Resolution was submitted by Mr. Smith of New Jersey (for himself and Mr. McGovern) in the House of Representatives, *Expressing the sense of the House of Representatives on the importance of inter-religious dialogue and the protection of religious freedom and related human rights for persons of all faiths and nationalities in the Islamic Republic of Pakistan*.



The Resolution expressed the sense of the Congress that the United States should:

(1) ensure the promotion of inter-religious dialogue and protection of religious freedom and related human rights are key components of the United States engagement strategy with the Islamic Republic of Pakistan by—

(A) clearly articulating a concern for upholding religious freedom and related human rights as an essential element of United States engagement with Pakistan; with BILLS

(B) supporting efforts by the Government of Pakistan to foster inter-religious dialogue by using its civilian financial assistance to strengthen initiatives by the Ministry of Minorities Affairs to promote inter-religious respect and tolerance at the national level, and to establish at the district and local levels interfaith councils designed to promote respect among different religious communities and to counter religiously motivated enmity and violence;

(C) supporting Pakistani civil society institutions that work to uphold and guarantee religious freedom and related human rights and ensuring that nonmilitary assistance emphasizes respect for human rights, religious freedom, civil society, constitutional processes, and democratic institutions;

(D) using its nonmilitary financial assistance to Pakistan to strengthen institutions crucial to Pakistan's democratic development, particularly the judiciary and police;

(E) expanding programs leading to the sustained engagement of the United States with the Pakistani people, such as the Fulbright Program, the International Visitor Program, and other exchanges for professionals, students, and religious and civil society leaders from all of Pakistan's diverse communities;

(F) urging the Government of Pakistan to set national textbook and curriculum standards that actively promote respect for the religious beliefs of others; and

(G) ensuring that the United States Embassy and the United States Agency for International Development (USAID) mission support these initiatives;

(2) support efforts by the Government of Pakistan to protect the religious freedom of all Pakistanis and prioritize the prevention of religiously motivated and sectarian violence and the punishment of its perpetrators by—

(A) investigating acts of religiously motivated and sectarian violence, and punishing perpetrators in a timely manner; and

(B) repealing the blasphemy laws; and

(3) urge the Government of Pakistan to review other legislation that restricts the right to profess, practice, and propagate religion or that constitutes discrimination on the basis of religion or belief in order to bring Pakistani law into conformity with international human rights standards.<sup>1</sup>

## U.S. State Department

The annual country reports by the U.S. State Department, released by the Bureau of Democracy, Human Rights, and Labor, on the human rights practices in Pakistan have accurately recorded, in painstaking detail, the legal and social abuses against Ahmadis over the years. The recurring theme is that Ahmadis continue to be subjected to arbitrary or unlawful deprivation of life, arbitrary arrest or detention, denial of fair public trial, and societal abuses and discrimination. These annual reports also conclude that Ahmadis have consistently been denied freedom of speech and press, freedom of peaceful assembly and association, freedom of religion, and respect for political rights.<sup>2</sup> Details of the abuses can

be viewed at the following link:

<http://www.thepersecution.org/ussd/us2009.html>

Excerpts from relevant sections of US State Department Country reports on Pakistan, for the years 1993 till 2009 can be found at the following link:

<http://www.thepersecution.org/ussd/index.html>

## The United States Commission on International Religious Freedom

The function of USCIRF, as stated at the top of its annual reports, is:

“In carrying out its mandate, the Commission reviews information on violations of religious freedom as presented in the Department of State’s Country Reports on Human Rights Practices and its Annual Report on International Religious Freedom. The Commission also consults regularly with State Department and National Security Council officials, U.S. Ambassadors, and officials of foreign governments, as well as with representatives of religious communities and institutions, human rights groups, other non-governmental organizations, academics, and other policy experts. It visits foreign countries to examine religious freedom conditions firsthand. The Commission also holds public hearings, briefings and roundtables.”<sup>3</sup>

According to the Report on International Religious Freedom – May, 2009:

“The Commission has long been concerned with the serious religious freedom abuses that are perpetuated in Pakistan, some of which are condoned by the government of Pakistan itself. Since 2002, the Commission has recommended each year that Pakistan be designated a country of particular concern. The Commission has highlighted religious freedom problems in Pakistan through public hearings, meetings with the Administration and the Congress, letters to senior U.S. government officials, and press statements.”<sup>4</sup>

The May, 2009 report further elucidates:

“Among Pakistan’s religious minorities, Ahmadis are subject to the most severe legal restrictions and officially-sanctioned discrimination. Ahmadis, who number between 3 and 4 million in Pakistan, are prevented by law from engaging in the full practice of their faith and may face criminal charges for a range of religious practices, including the use of religious terminology. Pakistan’s constitution declares

members of the Ahmadi religious community to be “non-Muslims,” despite their insistence to the contrary. Barred by law from “posing” as Muslims, Ahmadis may not call their places of worship “mosques,” worship in non-Ahmadi mosques or public prayer rooms which are otherwise open to all Muslims, perform the Muslim call to prayer, use the traditional Islamic greeting in public, publicly quote from the Koran, or display the basic affirmation of the Muslim faith. It is also illegal for Ahmadis to preach in public; to seek converts; or to produce, publish, or disseminate their religious materials. Over two days in late May 2008, the inhabitants of the majority-Ahmadi town of Rabwah, Punjab (called Chenab Nagar by Pakistani authorities) celebrated their faith through distinctive clothing, badges with religious slogans, lighting displays, and fireworks. Two weeks later, police lodged charges against the entire community under the anti-Ahmadi laws. In a separate incident in June 2008, 23 Ahmadis were expelled from medical school in Faisalabad, Punjab for allegedly preaching their faith to others. Moreover, because they are required to register to vote as non-Muslims, Ahmadis who refuse to disavow their claim to being Muslims are effectively disenfranchised. The one potentially positive development—the December 2004 abolition of the religious identification column in Pakistani passports, which, among other advances, enabled Ahmadis to participate in the *hajj*—was derailed in March 2005, when members of a government ministerial committee restored the column, reportedly in response to pressure from Islamist religious parties. As far as is known, there has never been an effort on the part of any Pakistani government to reform the anti-Ahmadi laws.”<sup>5</sup>

The May, 2009 report also made the following recommendations for U.S. Policy:

“In addition to recommending that Pakistan be designated a CPC, the Commission has the following recommendations for the U.S. government regarding Pakistan.

### Stopping Abuses of Religious Freedom and Other Human Rights

The U.S. government should urge the government of Pakistan to:

■ decriminalize blasphemy and, in the interim period until that action is taken, implement procedural changes to the blasphemy laws that will reduce and ultimately end their abuse; and ensure that those who are accused of blasphemy and their defenders are given adequate

protection, including by investigating death threats and other actions carried out by militants, and that full due process is followed;

■ prioritize the prevention of religiously-motivated and sectarian violence and the punishment of its perpetrators, including by:

■ making greater efforts to disarm violent extremist groups and provide the necessary security to Shi’a, Sufis, Christians, Ahmadis, Hindus, Sikhs, and other minority religious communities in their places of worship and other minority religious sites of public congregation;

■ investigating acts of religiously-motivated and sectarian violence, and punishing perpetrators in a timely manner; and

■ rescind the laws targeting Ahmadis, which effectively criminalize the public practice of their faith and violate their right to freedom of religion guaranteed in the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights; and

■ halt its practice at the U.N. Human Rights Council and other international fora of introducing the so-called defamation of religions resolution, which violates the internationally-guaranteed rights to freedom of religion and expression.

### The U.S. government should:

■ clearly articulate a concern for upholding religious freedom and related human rights as an essential element of the new U.S. strategy toward Pakistan, and support Pakistani civil society institutions that work to uphold and guarantee those rights; and

■ designate a member of Special Representative to Afghanistan and Pakistan Richard Holbrooke’s team to report to the Special Representative exclusively on human rights in Pakistan, specifically including religious freedom and sectarian violence.<sup>6</sup>

Excerpts from relevant sections of U.S. Commission on International Religious Freedom on Pakistan, for the years 2001 till 2009 can be found at the following link:

<http://www.thepersecution.org/ussdcirf/index.html>

### References

1. <http://www.govtrack.us/congress/bill.xpd?bill=hr111-764>
2. <http://www.thepersecution.org/ussd/us2009.html>
3. <http://www.thepersecution.org/ussdcirf/usirf2008.html>
4. <http://www.thepersecution.org/ussdcirf/usirf2009.html>
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# ‘I only complain of my sorrow and my grief to Allah’ [12:87]

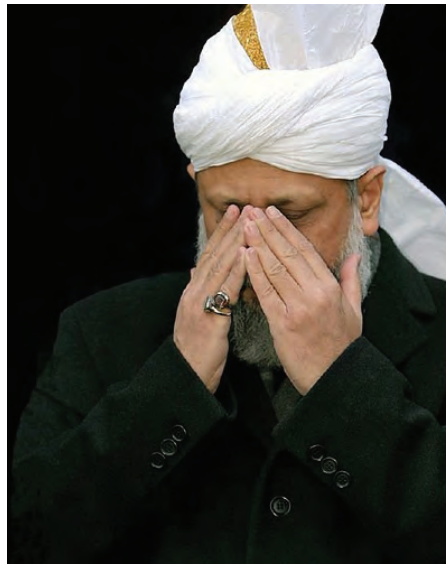
Khalifatul-Masih V’s concluding speech at the Jalsa Salana (Annual Convention) Germany, 6. 26. 2010

English Translation of the Address of Hadrat The Khalifatul-Masih V.<sup>aba</sup> He greeted everyone and recited Surah Al- Fatiha.

**T**he ruthless and barbarous killing of Ahmadis in the two Ahmadiyya mosques in Lahore a few days ago included young men of seventeen /eighteen years old as well as the elders of ninety-two years. It set the worst standards of cruelty. The law-enforcement authorities let the bloodshed go on. They did not immediately step in to stop it for unknown reasons; otherwise many innocent lives of martyrs could have been saved. Anyhow, as I have mentioned many times, and also many other Ahmadis are also expressing their feelings the same way,

‘I only complain of my sorrow and my grief to Allah [12:87].

So, our appeal just goes to Allah. He mentioned Himself, *I listen to the prayers of the helpless people; all those that are distressed with pains, all those who are persecuted, and all those whose lives are made miserable; when they are all restless and turn to me, I remedy their pains.* He further quoted from the Qur’an that it is only Allah who listens to the cry of the wronged, and none other. There are few who understand and learn. We are the followers of God who is the Source of all Powers, who is comprised of all the great virtues. How can we ever say that Allah used to listen but not anymore? We can never say that He used to bestow Prophethood and Khilafat, but He is not capable



*I listen to the prayers of the helpless people; all those that are distressed with pains, all those who are persecuted, and all those whose lives are made miserable; when they are all restless and turn to me, I remedy their pains.*

of doing that anymore. He has all the power to bless anyone with the status of converse with Him. In this age, He has proven this by elevating the Promised Messiah (peace be on him) to be the Khatamul-Khulafa, the best of the Khulafa. The God who has sent the Promised Messiah<sup>as</sup>, He will definitely fulfill the promises made by Him. He is the God, who will definitely listen to the prayers of followers of His Messiah. He definitely listens, just as He always listened in the past.

The Promised Messiah<sup>as</sup> says, “The Arabic words referred to in the sayings of Allah mean, those who are being tested,

not the ones who are being punished.” The examples of blessed prayers are witness that we are tested time and again, but it never is a punishment for us. Moreover, Allah only tests His followers to strengthen their faith. The one hundred and twenty one year history of the Ahmadiyya Muslim Community is witness that whenever Allah wanted us to go through a painful time, He gave us the strength to be steadfast in our faith as well. He also inspired us towards more and more prayers. He listened to our thoughtful prayers, blessed them; and guided the Jama’at towards more successful paths, and proves us to be among those who are patient and steadfast during every test, trial and tribulation.

So even today, the painful and unfair treatment towards Ahmadis in Pakistan emerged as deadly attacks on Ahmadis in Lahore—attacks, which were in the house of Allah, and attacks upon those who were in the house of Allah for His worship. So, what do you think, the Ahmadis who were praying to Allah even during these attacks, will He not listen to the prayers of these people? He will listen and, Inshallah, He will definitely listen.

In response to this unjustified action in the name of Allah against those who are the followers of Allah, do you think that Allah’s **vengeance** will not come into action? It will, it will definitely come into action.

Why are Ahmadis cursed by the ignorant? Just because they want us to stop following the real meaning of “There is none worthy of worship except Allah, Muhammad is the Messenger of Allah.” They want us to follow those meanings which hurt the respect of Allah and His Prophet<sup>saw</sup>. We, Ahmadis, can let you behead us but we can never let you insult our Allah and His Prophet<sup>saw</sup>.

No one can ever limit the powers of Allah. No one will be allowed to disrespect Muhammad<sup>saw</sup>. We preach: “There is none worthy of worship except Allah”. Our God is worthy of worship since the beginning and He will be the only One worthy of worship forever. The powers of our beloved Allah can again express themselves like they have ever done in the past. These powers do manifest themselves in the present as well. The way He used to send the messengers towards lost nations to guide them towards the right path, in the same way, He has sent the messenger

for the present age as well. But the way He used to do is that sometimes He sent the law bearing prophets and sometimes follower prophets. But after the advent of Muhammad<sup>saw</sup> and the gift of the Holy Qur'an, he sealed and completed the religion for us. He has given the complete teachings for every human till the end of times. Even after these teachings, He can converse with a true follower of Muhammad<sup>saw</sup>, and He can still elevate him to prophethood. He guided the Promised Messiah<sup>as</sup> to this level, he elevated him to Prophethood so that he could preach the world about far forgotten teachings of Muhammad<sup>saw</sup>, so that he could remind the world about true meaning of "There is none worthy of worship except Allah" He could tell the world that the powers of Almighty Allah are still His domain. He let the world see that He can still send His messenger to this world by listening to the prayers of His followers who will make people realize the true teachings of beloved Allah.

So, for the sanctity of "There is none worthy of worship except Allah" how can He not let prayers attain acceptance. How can He ignore the crying prayers of His followers for a messenger who can give the message about worship of their beloved Allah? How is it possible for Him to say, I listen to all prayers but I will ignore these.

The non-Ahmadi Muslims yearn for Khilafat among them but they deny the Khatam-ul-Khulafa to the Prophet (peace and blessings of Allah be on him) who was sent for their guidance. They deny him by saying that Allah cannot send a Khalifa like him.

So, when we turn to Him, and say "There is none worthy of worship except Allah" Allah replies to us saying, I have sent the true lover of Muhammad<sup>saw</sup> to elevate the true meanings of "There is none worthy of worship except Allah" to whole world. He asks us to join him to preach his message to the corners of the Earth. He asks us to join him to free the world from gods and goddesses other than Allah.

The opponents of Ahmadiyya Muslim Community want that we should say nominally "There is none worthy of worship except Allah." We should say nominally: You listen to our prayers because there is no other God. But we should not expect that He can send us a Messiah or a Messenger after listening to our prayers.

O the opponents of Ahmadiyya Muslim Community listen to us! The God with limited powers can be yours but not ours. Our God

## *The only way to attain the love of Allah as mentioned in the Holy Qur'an is by following the Prophet Muhammad<sup>saw</sup>*

is the one and only Allah, who has all the qualities, who has all the powers, we can never leave Him, we can never leave Him, we can never leave Him. We will never leave Him even if you cut our necks.

Then you want us not to admit the exemplary prophethood of the Holy Prophet Muhammad<sup>saw</sup>, the Prophet who is acknowledged with the Unity of God, the Prophet who is the only way to achieve nearness to Allah, the Prophet, without whose acknowledgement, you cannot reach to the status where Allah listens to your prayers. Allah listens to those who are more loved by Him. The only way to attain the love of Allah as mentioned in the Holy Qur'an is by following the Prophet Muhammad<sup>saw</sup>. When we claim to love Allah, it is not possible for us to ignore the exalted status of the Holy Prophet Muhammad<sup>saw</sup>. It is not possible for us not to be ready to follow Muhammad<sup>saw</sup>. The only way to achieve the Imamate and Prophethood for our beloved Messiah was because he loved Muhammad<sup>saw</sup> the most and followed his teachings the best. There is an incident narrated by the Promised Messiah (peace be on him) before his prophethood in which two angels point towards him and say, He is the man who loves the Prophet Muhammad<sup>saw</sup>. The Promised Messiah<sup>as</sup> said, "The only reason for me to be the Imam was that I was the person who loved Muhammad<sup>saw</sup> the most. So, this is the status which was given to the Promised Messiah<sup>as</sup> for his love for Muhammad<sup>saw</sup>, and we share the same love.

The Promised Messiah<sup>as</sup> mentions at one point, "I am obliged to this respect not because of my hard work, it's just because of Allah's blessing, the same blessing which was shared with all the prophets and friends of

Allah in the past. It could never happen, if I did not have the extreme love for my beloved Prophet Muhammad<sup>saw</sup>. Whatever I achieved was because I followed him. No human being can achieve the nearness to Allah without following Prophet Muhammad<sup>saw</sup>."

So, we have learnt from the Imam of this age, the Imam who is our Promised Messiah, that we can only be among those blessed people if we will truly love Muhammad<sup>saw</sup>, and only if we will truly practice the teachings of Muhammad<sup>saw</sup>. These blessed people are those, who share the blessings among prophets, truthful people and also those who are the righteous ones.

We have faith that love for Muhammad<sup>saw</sup> and truly following him can lead us to be close to Allah the Almighty. The opponents of Ahmadiyyat want us to accept their misguided concept of Khatam-e-Nabuwat otherwise they want to slaughter and kill us. We want to tell our opponents that, by God, on the Day of Judgment, you will see who was on the right path and who was defining the Kalima correctly.

For the sake of government and other materialism, you can do whatever you want to give us pain, but it is temporary. I can tell you that the meaning of the Kalima that we have, it gives us the pleasant news of Jannah, of Paradise, the life which will never end, and it will remain forever. The Promised Messiah<sup>as</sup> has explained the real meaning of Khatamun-Nabiyyin from this Kalima. This Kalima is our lifeline in this world, and it will hold our opponents accountable in the next life as well, Inshaallah.

We declare at the top of our voice that the prophethood of the Promised Messiah<sup>as</sup> gives the exact right meaning to the expression of

Khatamun-Nabiyyin. The exalted status of the Promised Messiah<sup>as</sup> as the follower of Muhammad<sup>saw</sup> explains the greatness of our beloved Prophet.

So we hold these teachings very close to our hearts, and we set the great examples of the love of Muhammad<sup>saw</sup>. This love will not be affected by bullets, grenades, governments, loss of lives and business.

We know that the enemy will never stop using his ruthlessness to hurt us. But we feel sorry that they use the name of Muhammad<sup>saw</sup>, who was beneficent to the whole of mankind. They use his name for bloodshed. He was the prophet who helped orphans, who was a support for weak people. These ruthless people are using his name to make more kids orphans, they kill and slay the weak people. And they do all this in the name of Muhammad<sup>saw</sup>. They are destroying all human values.

O cruel-natured people, for God's sake, for God's sake, stop using the name of my beloved Prophet Muhammad<sup>saw</sup> for your illegitimate actions. If you cannot stop doing these heinous things, do not. If you cannot stop killing Ahmadis, do not. If you want to get favors from the governments, go ahead. But please do not do this in the name of Muhammad<sup>saw</sup>.

Listen carefully! You are giving bad name to Kalima, not the Ahmadis. If you think that you are on the right meaning of Kalima, please pray to Allah for miracles in your favor to prove it. Your prayers will never be heard. It will all be in vain. The Promised Messiah<sup>as</sup> challenged his opponents saying, "I am addressing all Ulema and scholars that cursing and abusing is not a nice way. If you want to keep doing this, go ahead. But if you all think that I am a liar, you all have the right to gather in mosques and ask for God's curse on me in your prayers. Let me tell you, if you all will pray crying and weeping for nights and nights, if your eyes become sore because of crying and weeping even then God will never listen to you, because I am from God. Anyone who will ask God to curse me, it will boomerang on him. My soul has the same truth which was given to Abraham<sup>as</sup> I have the same relation which Abraham<sup>as</sup> had with Allah. It is impossible for them to eliminate me. If they all join together, if all their living ones and all their dead ones join together, and they all pray against me, even then they cannot do anything to me. Their prayers against me will be reversed against them as Allah's curse on them. Look and behold, hundreds of intellectuals are embracing our faith. There is something going on in the heavens. Angels are holding pious people and changing their hearts, filling them with love for

our faith. Is there anyone who could stop it? Do all those things which were used against prophets before. Adopt all the bad ways which were used against prophets before. Do your best, try your hardest, and pray even till your death, even then you will find us more and more blessed by Allah. There are hundreds of signs testifying to my truth, but even then the hearts of some people are sealed. Oh my Lord, please be merciful to this Ummah."

The hysterical actions of our opponents and enemies are proof that they cannot face us with arguments and knowledge. Just like all other opponents of prophets in the past, they also want to use power and government against us. Go on, you can use anything you rely on. You have been doing this for last one hundred twenty one years. Could you stop us from moving forward? Ahmadiyyat is growing in all direction. After every hateful action against us, more and more decent people are attracted towards us. Even after this recent incident, many people are joining us. Many people have embraced our faith even though our enemy is trying to be harsher towards us. The media is propagating hatred against us. They launch their programs but if we want to explain our point of view, the media channels do not air our point of view because they are scared of our enemies or government agencies. They know these Mullas have blind-folded the common man. They do not want them to see or listen to the reasoned arguments of Ahmadis because they fear the blindfolds will be lifted. Their power and material income will be wiped out. These selfish Mullas exploit the governments, and these governments act as if these Mullas are their deities and worthy of worship.

To all these people, I proclaim according to the Holy Qur'an "I will bring death to these people by different means; means which they cannot comprehend." Do not invite and expedite your death, listen to the one who loved Muhammad<sup>saw</sup> the most. He is also Ayatullah—a Sign of Allah. If Allah is giving you more time, it does not mean that He is with you. That is a mistaken belief. This time He is giving you because he said, "I give them more and more time." But also listen to Him, "My strategy is always beyond the limits of human comprehension." We do not know what strategy that would be but we have faith that He will definitely fulfill His promises. The Promised Messiah<sup>as</sup> said, "Rejection of God's Messenger is tantamount to denying the existence of Allah. Those who persecute and abuse the prophets face severe chastisement and an exemplary end."

So my Jama'at, do not worry. Those Jama'ats

who belong to Allah, they are always tested like this. He will surely trap them. They cannot stop us from advancing by any means. Our duty is to turn to Him, and pray to Him. When we declare profoundly that, "Oh our Lord, we definitely listened to a caller who was calling us towards faith, he was saying, believe in your God, believe in that there is none worthy of worship except Allah, that He is the only God for heavens and earth, He is the one who fed us. Our faith is that the Holy Prophet Muhammad<sup>saw</sup> is the last law-bearing prophet and religion was completed at his hands. The Holy Qur'an is the last law. Angels continue to accomplish the heavenly deeds they are assigned. Angels still descend on pious and righteous people as they did before. All prophets are from Allah. The one who was the to come following Muhammad<sup>saw</sup> near the end of times has come. We all say, yes, it is true. We address the Imam Mahdi saying, Yes you are the one who was promised to appear. We took the oath to obey you and your teaching by all our means. It is the teaching which was revealed to Muhammad<sup>saw</sup>. It's the teaching which is now dispersed to you to preach to every corner of this earth. O God, we confess to You our sins and ask for Your forgiveness. We pray to You that please give us death as muslims; the faith which we took the oath for at the hand of your Messenger. "Oh God, please forgive us our sins, please give us death while we are good and virtuous" (Holy Qur'an).

We can only maintain our oath if we will keep asking for forgiveness for our sins and if we will keep trying hard to keep ourselves away from sins. We can die among the pious people only if we will keep trying hard to hold to our oath. How lucky are those people who held their oath always close to themselves. We listened to martyrs' deeds. People write to me about them. They say, there is no doubt every one amongst them was a shining star of faith.

The stars help to find direction. These shining stars of our faith direct us towards God. They take us towards the fields of love of God. Talking about Hadrat Sahibzada Adul-Latif Shaheed (may Allah be pleased with him), once the Promised Messiah<sup>as</sup> said, "I feel very hopeful about my Jama'at when I look at followers like Sahibzada Shaheed who not only sacrificed wealth and time but his life as well. I hope more and more members of my Jama'at will adopt his example of sacrifice." Then the Promised Messiah (peace be on him) narrated his dream where

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**Continued on page 29**



***Some people think that we should address every curse and abuse of these Maulawis, it is not necessary, we should not waste our energies there; rather we should spend more time in worship and prayers.***

he found a branch of tree cut off, and he asked to plant it back into earth so that it would grow again. It was related to Abdul-Latif Shaheed (may Allah be pleased with him). It means, God will grant us a lot of those who will sacrifice like him. So all these martyrs are fruits of that plantation. Only Allah knows who will be shaheed, and who will be more beneficial to Jama'at in other ways. But it is our foremost duty that we should try our best to abide by our oath. We should try to achieve nearness to Allah. We should try to bring that spiritual revolution which Imam Mahdi<sup>as</sup> wanted to bring into our lives. The spiritual revolution which Sahibzada Shaheed brought, we should try to emulate. We should try to be the practical picture of the Kalima.

The Promised Messiah<sup>as</sup> said 'The most important thing for a believer is to have faith in Allah. He cannot proceed to better grades of faith till he loves Allah without selfishness. Muslim is a person who devotes his whole existence to achieving nearness to Allah and all his expectations should revolve around this and the hope to see Allah pleased with him. A real Muslim loves Allah by his words and deeds. He puts his head at His threshold. He does not indulge in the pursuit of worldly pleasures and luxuries. He never lets the love for Allah dissipate. His worship of Allah is exemplary. This is true love and not for any material benefit. You must ask for real forgiveness and try to meet the expectations of Allah by your truthfulness and obedience. Then you will never see the sun set on this relationship.'

So, being the follower of the Imam Mahdi, the guidance we are enjoying as Ahmadis, the guidance which is being refused by these non-Ahmadis, we need to maintain and strengthen our relation with Allah to keep this guidance crisp and pure. After this terrorist attack, I am getting many letters in which they mention that they are closer to Allah and their faith has intensified. Now all Ahmadis need to pay full attention to move steadily towards the better grades of faith. And then, you will see how our Allah, the Allah Almighty who has power over all powers, will fulfill the promises which he made with

his Promised Messiah<sup>as</sup> you will see how all the strategies of our enemies will be reversed against them by Him.

We have always seen the practical examples of Allah's favors on us. The enemy also admits this fact. The Allah who has always been safeguarding us, the one who always showed us the path to success, He will continue supporting us, Inshaallah. The Promised Messiah<sup>as</sup> says, "There are two parties now. Our Jama'at believes that we are on right path. The opponents believe that lying and dodging is fair for them. Satan has induced in their hearts that all kinds of lying and misdeeds are permissible against us—not only is it permissible, they assume it's a good thing to do." Someone wrote to me from Pakistan that their relative was going in a cab, and he asked the opinion of the driver what he thought about this terrorist act. Is it not a very cruel act against Ahmadis? He replied, No, no! It was a legitimate action. Ahmadis were doing something very dangerous about Islam there; it could destroy the whole religion of Islam. These pseudo Ulema have embedded these false stories in the minds of innocent people that they may use them for terrorist activities against Ahmadis. The Promised Messiah<sup>as</sup> says, "They do not have any capacity to differentiate between truth and falsehood. Now it is time to leave them alone and not keep responding to their vile allegations. Keep our eyes on Allah's decision. Instead of spending our time on addressing their allegations, we should pay more attention towards prayers and seeking forgiveness."

Yes, preaching is our duty. There are a lot of nice people out there who want to know more about us. They do come to us always.

Some people think that we should address every curse and abuse of these Maulawis, it is not necessary, we should not waste our energies there; rather we should spend more time in worship and prayers. There is no need to keep arguing with these evil minded Maulawis, they will never agree. If they will agree, they will lose their livelihood.

As the Promised Messiah<sup>as</sup> said, if we will carry on with our prayers righteously, if we re-

ally pay the attention that it takes, and if we really follow the teachings of Muhammad<sup>saw</sup> and if we alter our lives the way The Imam of this age wants us to, if we continue praying for our forgiveness, these painful sufferings which are actually given to us to weaken us, these cannot even hurt us a little. These actions will result in more and more successful accomplishments for our Jama'at. It will happen Inshaallah. It has to happen Inshaallah. No power in this world can stop it from happening.

If we keep strengthening our relationship with Allah, we will see the exemplary successes of our Jama'at in our lifetime Inshallah. Our enemy is sadly mistaken if he thinks that loss of wealth can persuade us away from our faith and if he thinks that loss of our lives can weaken our faith. We have witnessed that after the killing of a father of a child, his mother asked him to go to the mosque next Friday and stand right where his father was killed, so that his mind should comprehend that his father died for a great cause.

You should know that death can never persuade us from our goals. The nations who have mothers like her, and children like him, they are never frightened of death. No enemy can hinder our victory. Our Allah told us about these sacrifices of wealth and life fourteen hundred years ago. Our Prophet Muhammad<sup>saw</sup> set the examples with his companions. It is stated that the people from latter days will also sacrifice in similar ways and enter paradise for their sacrifices. So, we should try our best to maintain our faith and strengthen our beliefs, and our efforts to be great Ahmadis. We should never let the sacrifice of our brothers go in vain. We will Inshaallah witness Allah's help prevailing upon us. And remember, the help of Allah is very close.

So, just turn to your Allah, who is Almighty. Pray to Him sobbing and weeping that everything in the heavens should start to shake and tremble. May Allah help us all pray in this manner.

O Lord, Please ignore our weaknesses and keep us showing the fulfillment of the promises You made with the Promised Messiah<sup>as</sup> and Muhammad<sup>saw</sup>. Please forgive all of our sins. Please keep us under Your shelter against all sins. Please keep us steadfast against all trying moments and challenges. Please cover-up our sins and short-comings. Please protect us against the machinations of our enemies. Make us victorious

Now we will pray, and during the prayer, remember the families of all the martyrs and all those who are imprisoned in the name of Allah. Pray for your safety and security. May Allah take you all safe and sound back to your homes.

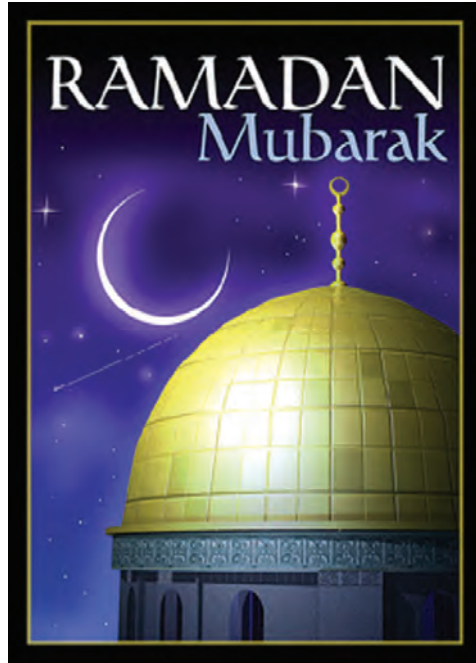
# Ramadhan

1. It is incumbent on every adult Muslim, man or woman, to fast in the month of Ramadhan, except a sick person, or one who is on a journey. A woman in her periods, must not fast. But omissions in these cases must be made good on other days. Aged people; those afflicted with disease of long standing who do not expect to be strong or well enough to be able to fast; or a woman whose nursing periods and pregnancy alternate at such short and frequent intervals that she never has an occasion for years to fast, or one who is constitutionally so weak as not to be able to fast, may make up for their omission by feeding a person twice a day throughout the Ramadhan.

2. It was the Holy Prophet's practice to take a meal in the latter part of the night before beginning the fast. This meal is called *Sahri*. Observance of *Sahri* though advised, is not an essential condition of fasting. Not having been able to take *Sahri* is not an excuse to omit a fast. *Sahri* meal should preferably be taken at the latest hour before beginning the fast.

3. Eating or drinking, or doing something unintentionally which otherwise would break the fast or doing so not knowing that one is fasting, will not render the fast invalid. If, however, the fast is broken, under the impression that it is time to break it, whereas the sun is yet above the horizon, such a fast will not be counted and will have to be made up by observing an extra fast after the Ramadhan.

4. A fast lasts from early dawn (when the eastern horizon is lighted up, before actual sunrise) till actual sunset.



5. Eating, drinking, smoking, taking snuff or medicine, or an enema, are all forbidden to a fasting man and so are sexual relations.

6. If a nursing woman or one with child is strong enough to fast without injuring the health of the child, she may fast. If she does not she must fast instead in other days.

7. The Ramadhan begins with the appearance of the moon and ends with the appearance of the moon of the next month, i.e. *Shawwaal*. If, however, the moon is not visible on account of clouds, etc., *Sha'ban* which is the month previous to Ramadhan should be allowed to run 30 days, and then the Ramadhan fast should begin. Similarly Ramadhan should be allowed to run 30 days if there is no moon or it is not visible on account of clouds etc., on the 29<sup>th</sup>. In this case *Eid* should be observed after completing 30 fasts.

8. A man intentionally breaking a fast of the Ramadhan, or not fasting in Ramadhan, in the absence of an excuse, is guilty of a great sin, and the penalty is 60 fasts without a break for every broken or omitted, or if he is not capable of that, to feed 60 poor people.

9. The Muslim world is very particular in observing the *Taraviah* prayer during Ramadhan, which is the same as the ordinary *Tahajjad* prayer. It is customary to recite in this prayer the whole of the Holy Quran from beginning to end, by installments, during the 30 days of Ramadhan. Reciters who know the Holy Book by heart lead the prayers and recite aloud for the benefit of the congregation. *Taraviah* prayer may also be offered like ordinary prayer in 8 *Rakats* made up of 2 or 4 at a time. Some people also observe 20 *Rakats*. The prayer is preferably offered in the latter part of the night. It may also be offered after *Isha* (night) prayer and before the saying of *Vitr*.

10. Pious Muslims also observe the concluding 10 days of the Ramadhan as a period of special prayer, and remembrance of God. This period, day and night, is spent in a Mosque in prayer and meditation and pious discourses—the people observing it going out only to answer calls of nature. This retirement is called *'Itikaf*.

11. One must never fast when one is actually on the move on a journey, or on days when a journey is to begin or end. During the halts for complete days one may or may not fast. This rule applies only to the obligatory fasts, i.e., of the month of Ramadhan. Omissions have to be made up later during other days.



**“Man in his most civilized stage is the most uncivilized creature on the earth.”**

### **Cannibals of Today-Terrorists**

*They told the tales of terror created by cannibals  
There were hideous times when they acted like wild animals*

*They were the flesh-eaters and enjoyed the human blood-shed  
No civilized human race can think of such dread*

*Days and days passed, those yahoo-tales coined a history  
Modern man has learnt from it and has unraveled its every mystery*

*Say, now we are on heights of our civilization and culture  
Say, now we have shaped black image into colourful human picture*

*Alas! We are again where we set off our journey of civilization  
Alas! We have still been failure to cease human assassination*

*‘Cause the cannibals are reborn, making the innocent their targets  
Behind the veil of terrorists, killing the God-fearing with lethal gadgets*

*These cold-blooded animals are at large throughout our home  
They have caused to send many a poor souls to their dome*

*They have their wicked steps deep in our society  
We must fight them tooth and nail, with our will mighty*

### **The God-Fearing Never Fear to Die**

*Divine organization can prove itself true with its sacrifices  
That it offers to Allah Almighty when there are any crises*

*WE are still in our faith firm and have our strong points  
That WE’ll remain tolerant, though the enemies of Islam seem giants*

*Against evil-intentions, WE’ll keep on fighting with no pause  
As WE’ve won the trial in God’s eyes that was the First Cause*

*No symbol of unity & peace is present in the world except Ahmadiyyat  
The heavenly Messiah-movement that is supervised by pious Khilafat.*



**Allah, the Exalted, says: I have no reward other than Paradise for a believing servant of mine who is steadfast when I take away a beloved one of his from among the denizens of the world. (Bokhari)**

**A prophet was beaten and injured so severely by his people that he wiped away the blood from his face while supplicating: Allah, forgive my people, for they know not. (Bokhari and Muslim)**

**The strong one is not he who knocks out others in wrestling; the strong one is he who keeps control over himself when he is roused. (Bokhari and Muslim)**

**A believer male or female continues to be tried in respect of self, children and property till he or she is faces Allah, the Exalted, is a state in which all his or her sins have been wiped out. (Tirmidhi)**

(From Garden of Righteous, on Steadfastness. For full contents go to [Alslam.org](http://Alslam.org))



# Prisoners of conscience

## How many of us have experienced prejudiced discrimination and prejudice first hand?

Post 9/11, Pakistanis are often subjected to random security checks, prolonged questionings and distrusting stares at international airports, not to mention an unspoken, unwritten “discouraging policy” for visa applicants wishing to study or travel abroad, despite legitimacy of the applications. Being misjudged and misunderstood abroad has become the norm and we complain, we point fingers at the unfairness of the system and we sit back disgruntled and frustrated, unable to change anything.

Here, we’re touching the surface of the iceberg that symbolises the disillusionment Ahmedis have to live with, in every walk of life. Saying you’re Ahmedi elicits a reaction one would expect to get if they just confessed harbouring a contagious disease. It begins with school where your first run-ins with blatant discrimination and ill treatment are with misguided students and misinformed teachers who sadly make no effort to question the archaic laws of the state and instead skip over religious questions regarding Ahmedi beliefs and even accomplishments of Sir Zafrullah Khan or Dr Abdus Salam absent from Pakistan studies textbooks.

I still remember samples from the buffet of reactions I have received over the years, “my parents say you’re really nice but my grandmothers scared about you influencing or brainwashing me so I think its best if we keep a distance.” As you get older the rebuttals aren’t as polite or restrained. Young boys often have to put up with insults, derogatory remarks and unbearable comments from immature colleagues at schools and colleges. Young women cite the “in-laws don’t want me associating with Qadianis” and break off childhood friendships and associations after marriage. Personal disappointments might sound trivial but they represent a much larger social disease.

Unwritten rules are enforced in governmental jobs and institutions particularly the armed

forces where its acceptable to have an Ahmedi soldier or general lead from the front, risk or lose his life, but not acceptable to award due promotions or accolades, but instead early retirements are encouraged by posting Ahmedi servicemen to ‘sideline’ positions till they are left with no other choice. They are sent home with pats on the back by supportive seniors who say, “We wish things could have been different, no one deserved it more than you”.

One cannot even begin to understand the enormity of the security threat Ahmedi families are faced with everyday. All it takes is one trigger-happy lunatic or a group of narrow-minded opportunists and we hear the announcement at Friday prayers about another Ahmedi arrested or slain. A large portion of the Hindus and Christians have fled from Pakistan for safer pastures and yet some of the obstinate ones, including Ahmedis, choose to remain. Some might say it’s foolish on their part to expect any different from a repressed and misdirected society others might admire their steadfastness. Either way those who remain after each murderous attack and unjust conviction, make a choice; a choice to stand their ground to be recognised by the people, by the state for what they believe in.

Almost all repressed factions in countries world-wide react, often militarily, against the aggressors and the state. There are estimated to be more Ahmedis in Pakistan than there are Jews in Israel and Kurds in Iraq. The Jews since as far back as we can remember have never shied away from defying every international law and human rights directives to achieve its goal in establishing its homeland at the cost of thousands and thousands of Palestinian lives, but are plagued with the unending Hamas problem. The Kurds on the other hand have been dealt massive blows by multiple regimes, the British, the Iranians and the Iraqis and in spite of various attempts to reach a workable compromise they sporadically return to a military resistance upon failure of talks. The point is, based on religious differences history is filled with plenty of examples where the suppressed have either taken on arms or been a constant threat to the stability of their own nation or peaceful existence of others. Can Ahmedis be found guilty of either?

It would be foolish to assume that the writ of the opportunistic religious parties will not lose steam in the years to come. The attitude of the people in power towards the religious ones

**Ahmadis will continue to bury their own and conform to the laws of the state while maintaining their own dignity and self-preservation.**

changes as often as the power tariffs in Pakistan. As global factors evolve so shall we, beyond the war on terror, beyond the economic and civic regression we are trapped in, beyond the baseless jihadists who either need to be absorbed or expelled from our soil.

In the meantime, Ahmedis will continue to bury their own and conform to the laws of the state while maintaining their own dignity and self-preservation. While the rest of the educated enlightened lot should ask themselves, each time they shy away from discussion with an Ahmedi acquaintance afraid to unravel years of misunderstandings, each time they sign the infamous box on the passport form (a practice that exists in no other country might I add) and each time they find themselves thinking there must be something wrong with them, to incur this kind of wrath. To the ill-advised neighbour who hurled and shouted hurtful derogatory remarks at me not too long ago at a children’s park about the founder of my community, I ask, as a prisoner of conscience in the country I was born in and plan to die in, mine is clean, how about yours?

*Zainab Mahmood, Reprinted with permission Dawn.com*

# Hate and horror in Lahore

By Irfan Husain

**A** day after the slaughter of nearly 85 Ahmadis in Lahore last week, Britain's Channel 4 aired a programme on Iraq in its 'Unreported World' series.

The narrator described the plight of the Christians and other minorities in the north who were being regularly targeted by Sunni militias.

One ancient community that had been living there for the last 4,000 years was being especially persecuted. Out of the million Christians who lived in Iraq as equal citizens before the war began, half have now fled the country.

If such a concerted pogrom had been launched against Muslims anywhere in the world by non-Muslims, we would have been up in arms. Russia's brutal treatment of Muslim Chechens and the Serbian ethnic cleansing of Muslim Bosnians have been widely condemned. So how is Pakistan's treatment of its minorities any different?

I was sent a video clip of the reaction of a senior Ahmadi cleric to the Lahore massacre in which he was asked what his demand to the government was in the wake of the terrorist attacks. He replied: "We demand nothing and expect nothing but what is our due as citizens of Pakistan." I was deeply moved by the stark simplicity of his answer.

That Ahmadis are at risk in the Islamic Republic is hardly a secret: they have been attacked, killed and harassed without any protection from the state for years. Surely the Punjab government should have posted policemen to protect their houses of prayer especially on Friday.

However, this is expecting too much from a government that did not take down hoardings on the streets of Lahore bearing the message "Friends of Ahmadis are enemies of Islam". When its law minister Rana Sanaullah consorts openly with leaders of banned terrorist organisations, and its chief minister pleads with jihadi groups not to

attack targets in Punjab — implying they are free to murder people in other provinces — little good can be expected of such a government.

Currently, instead of providing security for his beleaguered people, Chief Minister Shahbaz Sharif is engaging in a war of words over the fact that a large number of extremist terrorists are now active in Punjab. He objects to the term 'Punjabi Taliban' as though their ethnic origin is of any concern to the victims: the fact that they are terrorists who are killing mostly fellow Muslims in the name of Islam seems to mean little to him.

For several years now, the presence and proliferation of militant groups in southern Punjab has been common knowledge. The emergence of Ajmal Kasab, the terrorist found guilty of his role in the attacks on Mumbai in 2008, from the same area is not without significance.

Two days after the Lahore massacre, a man in Narowal entered a house, stabbed an Ahmadi to death and wounded another, shouting that he would kill every Ahmadi he could find before he escaped. The fact is that the police do not bother to investigate crimes against Ahmadis seriously, and to my knowledge, hardly anyone has been prosecuted for attacks against any minority community.

This callous attitude in officialdom can be expected in a country where popular TV anchors openly profess their anti-Ahmadi bias. One of them was allegedly caught on tape urging a terrorist to 'interrogate' a hostage because he was supposed to be 'an agent of the Ahmadis', although the newsman in question later denied it. The prisoner was found executed a few days later. Another famous anchor on a religious talk show encouraged a guest to declare Ahmadis 'wajib-ul-qatal', or deserving of murder. A few days later, two Ahmadis were duly killed. No action or public outcry followed either event.

At the heart of this indifference to the fate of our fellow citizens is a deeply rooted intolerance. Somehow, the fact that they follow beliefs other than the majority faith makes them unworthy of full and equal citizenship. Many mullahs fulminate regularly and openly against Ahmadis from the pulpit after Friday prayers. Many have called for their expulsion from the country. One has even demanded that they be given the choice between conversion or death.

And yet these very people hold forth incessantly about the injustice Muslims supposedly face in non-Muslim countries, denouncing perceived Islamophobia in the West. Were Muslims to face even a small fraction of the prejudice in non-Muslim countries that Pakistani minorities do every day of their lives, I cannot begin to imagine the hysteria on our streets, our mosques and — most of all — our TV channels.

So why is our sympathy and our humanity reserved only for those who follow the same beliefs we do? Surely there is no contradiction between faith and compassion for all people everywhere? I can understand an ignorant young jihadi, brainwashed by cynical, cruel clerics and terrorists into turning himself into a human bomb, and blowing up whoever they designate as a target. But how to explain the hard-hearted attitude of millions of Muslims who form the majority in Pakistan, many of them educated and sensible in other matters?

Contributing to a New York Times blog, Samra Habib writes after the Lahore massacre: "In 1991, I left Pakistan with my family and moved to Canada. We feared attacks by Muslim extremists and packed our bags in the middle of the night and managed to leave. Hiding our religion from non-Ahmadis had become part of our daily lives...."

"I've spent most of my life here in Toronto and have become accustomed to being accepted by my friends and peers and sharing my thoughts and beliefs without fear of repercussion. I often forget that years ago, things were different for me and I, too, feared identifying myself as an Ahmadi. People I love in Pakistan still don't have the luxury to celebrate their religious differences or even publicly greet friends in a traditional Arabic greeting...."

In the West, religious differences are accepted in a way that few Muslims are capable of doing. For us, faith is the defining element in our identity. Over the years, I have met many fine people who happened to be Ahmadis. Many of them have become friends, and I value these friendships. I suppose this makes me 'an enemy of Islam' in the eyes of those whose hoardings were not taken down by the Punjab government.

*Reprinted with permission*

**DAWN**COM

Saturday, 05 June, 2010



# Pity the nation

By Hajrah Mumtaz

**T**he ironies we witness every day in Pakistan would have us shaking our heads were it not for the fact that they usually provoke such deep visceral dread. Take the furore over the recent shutdown of Facebook and other websites. In Pakistan the debate framed the issue mainly in terms of either the freedom of speech or the legitimacy of government censorship. Both models, as constructed here in Pakistan, were flawed and reductionist. Let that be as it may, I wish to point out something else. The websites were shut down because many people found their content 'blasphemous' and hurtful to their sentiments as Muslims.

Fine. I'm willing to go with that for the moment, and indeed add that the instigator of the Facebook event can also validly be accused of religious discrimination, hate speech and incitement to violence, which are criminalised in many countries.

A few days later came the sickening attacks on the Ahmadi community in Lahore. Here verbatim are excerpts from an email sent subsequently to some individuals and organisations, including Maj-Gen Athar Abbas, the military spokesman, if the message address field is to be believed:

"Congratulations for the whole nation. What the brave Mujahideen did yesterday in Garhi Shahu and Model Town, Lahore. [...] As a whole we do like to encourage the nation for increasing this kind of activities like target killings of Qadianis, Shia, supporting political parties, Law enforcement agencies, Pakistan Army, racist parties and many more. [...] We advise realistic people to take initiative and kill every person who came in their range. There is no specific need of detonators, bombs

and explosives. Just kill them either by means of just crashing them under their cars. [...]"

Whether your leanings are towards the left or the right, if you're a rational person in any way this will have set you shuddering. It's awful, chilling and frightening. It is also hate speech, incitement to murder and violence, possibly conspiracy to commit crime (murder) and many other things viewed as criminal under the laws of the land.

Yet this email, sent by the 'Taliban media cell' through a web-based email account, received no attention. No one ordered the government to contact the email system's authorities and have the address shut down. No call was made to ban or block the address. No Muslim found it repugnant to the sensibilities of either their religion or their own sense of right and wrong.

Perhaps this email did not come to the attention of either our right-minded justice system or the public. Fair enough. Nevertheless, this is just one example of criminal behaviour. One finds similar sentiments with regularity across the country's media and academic landscape.

Television anchors have on air declared certain communities as deserving of being killed. Similar statements have been made in public rallies by rightwing people and parties. Recently, a journalist came under suspicion for having links with the Taliban. Religious seminars print, teach and widely distribute books and pamphlets that incite hatred and violence against any number of communities, from Ahmadis and Shias to women and aid agencies.

Meanwhile, the law looks the other way. In fact, sometimes it colludes, as in the case of two banners that were up in Lahore. One was recently on Mall Road outside the Lahore High Court and translated, read: "Jews, Christians, Ahmadis are enemies of Islam."

The other was a billboard put up last year, reportedly, for the Aalmi Majlis Tahaffuz-i-Khatm-i-Nabuwat. Translated, a section of it reads: "Friendship with Ahmadis is rebellion against the Prophet, peace be upon him." City authorities did not remove this venom for fear of provoking a reaction by the extremist right.

On May 30, Zaeem Qadri, adviser to Punjab Chief Minister Shahbaz Sharif, said in an interview on Dunya TV that the provincial government had failed to remove the threatening banners from the city's thoroughfares in order to prevent "adverse reaction against the government" by the groups responsible.

Bombings and mass-scale massacres have become a regular feature in our country. And while they are condemned almost by routine, there are few examples of the average good Muslim standing up to say that murder and mayhem are repugnant to their religion and hurtful to the memory of and example set by the leaders of Islam. It took years for religious scholars to condemn suicide bombings as un-Islamic, despite this manifestly being the case. And it took politicians some time before they visited Ahmadi victims in hospital.

The fact is that over the years bigotry and religious discrimination have been institutionalised in Pakistan. The 1974 anti-Ahmadi amendments to the constitution are one example. Ziaul Haq's 1984 Martial Law Ordinance XX was another move that legalised, even encouraged, the persecution of the Ahmadi community.

The blasphemy law continues to be used to target the Christian community in southern Punjab in particular, often for reasons of dispossession of land and assets. And where the laws of the land are not discriminatory in specific, the lack of reaction by law enforcers makes for the rest. Why is hate material in books, video and audio form so easily available across the country? Why are people who spew venom against others and create the social fabric that makes criminal acts not prosecuted? Why are the laws not repealed?

It could be because the mindset of bigotry and discrimination, and the violence it engenders, has been absorbed by policy formulators, justice dispensers, lawmakers and enforcers in the same manner as the rest of the citizenry. We have had, after all, at least three decades in which to steep ourselves in hatred for those who are different.

Khalil Gibran got it right: "Pity the nation that raises not its voice when it walks in a funeral, boasts not except among its ruins, and will rebel not save when its neck is laid between the sword and the block. / Pity the nation divided into fragments, each fragment deeming itself a nation." — The Garden of the Prophet (1934). Except that in Pakistan's case, it is the pity one reserves for people on death row, there as a result of their own crimes.

*Reprinted with permission*

**DAWN**COM

Monday, 07 June, 2010

# In the line of fire: An intolerant society

By Ahmad Mustafa

An aspect that is worth looking at is the refusal of Ahmadis to vote in the elections as a mark of protest against the passage of the 1974 resolution. Therefore, it is pretty obvious that politicians do not see any direct interest in fulfilling the demands or wooing the members of this community.

Under these circumstances, where very few people have the courage to speak for such a persecuted people, journalists and columnists such as Irfan Husain, Kamran Shafi and Arif Nizami have spoken — and spoken loudly — against this discrimination. Sirs, we applaud your audacity and your courage.

The underlying questions that remain to be answered are: why was it the Ahmadi community that was targeted in particular and who is responsible for these attacks? As to the first part, to say the least we're considered heretics; even worse than kuffaar, as the so-called journalist, who has since denied it was him, on the leaked audiotape put it. Dr Aamir Liaqat Hussain declared us *wajib-ul-qatl* on his television show because of our beliefs relating specifically to prophethood.

There is no doubt that this society has become intolerant. We neither have the patience nor the courage to listen to each other. You don't need more Fridays the 28ths to prove it. Pick up the paper and it'll scream 'Honour killing takes life of another woman' and 'Friend kills another over petty issue' to your face.

The problem runs deep within the veins of this society and has the potential to tear down the entire social fabric of this nation. If this continues, we'll end up destroying our own country. We must not, we cannot let that happen. It would be advisable for the government to start focusing on religious persecution in its own backyard before criticising the West for the same thing. Thumbs up to the state and the government! We certainly are on the path to resurrecting Jinnah's Pakistan (Jinnah, by the way, called himself the protector-general of the minorities).

As far as the second question of who was responsible for the attacks is concerned, many



claims have been made and blame has been apportioned as well. Within an hour of the attacks the Tehrik-i-Taliban Pakistan (TTP) reportedly declared itself to be behind them. An eminent religious scholar later said on a television show that there was no religious angle to this attack. Some have gone to the extent of placing the blame on CIA, RAW and foreign actors.

That utterly beggars belief. First we are labelled agents of such agencies. Then we are told that they led the attacks on us. So ... we killed scores of our own people? So much for conspiracy theories!

Here's what's obvious. There was definitely a religious element to the attack if we are to take pointers from history (which I am sorry to say, we don't). The fact that 'Eradicating Qadiyanis' courses are reportedly being taught in seminaries and mosques only serves to prove the point.

This was indeed a terrorist attack which occurred because of religious differences and aimed to further expand these differences. Nobody just picks up a gun, goes haywire and starts shooting people. Mad crackpots do that. Yet if that is indeed the case, then Pakistan has the largest number of people suffering from insanity than perhaps anywhere in the world.

And please, we are Ahmadis. Not Qadiyanis and not Mirzayees. Plain, simple Ahmadis.

The second thing is that eyewitnesses report that those who carried out the attack were Pakistani, born and bred. Their appearances indicated that they were from southern Punjab and the northwestern parts of the country.

I only speak of the same problems that

political commentators have been tirelessly writing and talking about for so long: the predominance of conspiracy theories, the rise of intolerance and our need to start recognising that we ourselves are to blame, instead of simply pointing across the border.

So, ladies and gentlemen, I have presented an account featuring my own opinion. I was not paid by any agency nor was I asked to write this by any entity or person. I write this of my own free will. The Ahmadi community doesn't force you to accept its beliefs. We merely ask you to give us a chance to show you what we think is right. Is the price for this the blood of innocent civilians? Is this why we are treated as second-class citizens in our own country?

We are human, just like you. We have the same flesh and blood (that was spilled in Model Town and Garhi Shahu). Just like you. We have mothers, sisters, wives and children who wait for us to come home every evening. Just like you.

At least, in the name of humanity, condemn these attacks and raise your voice against this gross injustice.

Postscript: Those who were injured in these attacks, may you have a speedy recovery. And those who died, your memories shall remain embedded in our hearts and minds for ever. You shall never be forgotten. Rest in peace and God bless.

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**DAWN**COM

Tuesday, 08 June, 2010

# "If you want to destroy someone in public life it's enough to drop a hint that they are Ahmadi."

By Mohammed Hanif, BBC News, Karachi

When a Pakistani Muslim applies for a passport or national ID card, they are asked to sign an oath that no Muslim anywhere in the world is asked to sign.

The oath goes like this: "I consider Mirza Ghulam Ahmad an impostor prophet. And also consider his followers, whether belonging to the Lahori or Qadiani group, to be non-Muslims."

Like millions of other Pakistanis, I have signed this oath several times without giving much thought to exactly what Mr Ahmad stands for, or what the technical difference between Lahoris or Qadianis is. I want my passport, and if I have to sign up to a fatwa to get it, so be it.

But like millions of people from my generation I also remember that when I was growing up, the minority Ahmadi sect were considered just another Muslim sect.

## Non-Muslims

Like scores of others I had friends who were Ahmadis. We played cricket together, and sometimes, when our parents ordered us off to the mosque, we even prayed side by side.

Ahmadis are despised by many Pakistanis

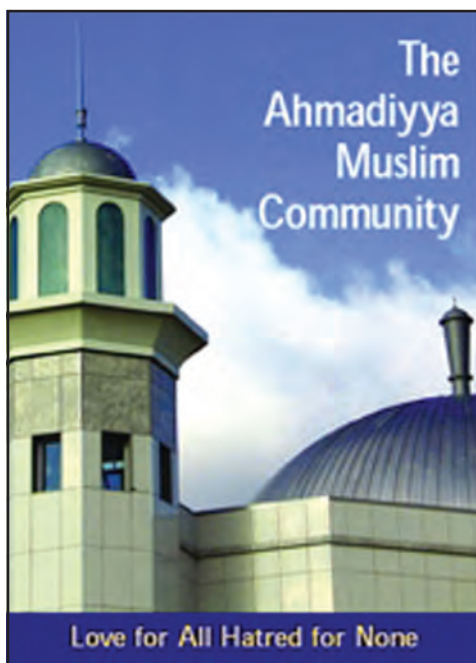
Last month, when 85 Ahmadis were massacred in two mosques in Lahore, I remembered the precise moment in 1974 when it all began to change.

There were street protests by religious parties against Ahmadis demanding that they should be declared non-Muslims.

One day I saw some bearded activists standing outside a clothes merchant's shop in our town, chanting anti-Ahmadi slogans and turning customers away, telling them that buying clothes from Ahmadis was haram - forbidden.

At the time I was learning to memorise the Koran from a very kind, mild-mannered teacher.

I asked him what exactly was wrong with the Ahmadis.



He explained to me that they didn't believe that the Prophet Muhammad was the last and the final messenger.

I said OK, maybe that makes them kafirs, infidels, but who says that kafirs can't sell cloth?

My teacher's response was a full-handed slap, so sudden, so unexpected that it rang in my ears for days to come.

That same year Pakistan's first elected parliament declared Ahmadis non-Muslims.

Then in 1984 Pakistan's military dictator and self-appointed guardian of the faith General Zia-ul-Haq inserted that oath in the constitution that we are all required to sign.

Because of the new laws, Ahmadis have been sent to prison simply for using the Muslim greeting Assalamu alaikum, or putting a Koranic verse in a greeting card.

## Heretic

Over the last three decades the hatred against Ahmadis has become so widespread that Pakistan is now embarrassed by the only Nobel laureate it has ever produced.

Dr Abdus Salam Khan won the Nobel Prize for physics and, as a proud Pakistani, accepted his award in national dress.

But he was an Ahmadi so there is no monument to celebrate him, no universities named after him.

The word "Muslim" on his gravestone has been erased. Even the town he is buried in has been renamed in an attempt to erase our collective memory.

This hatred was evident in the reactions to the massacre.

TV channels were more obsessed with making sure that in their broadcasts Ahmadi mosques were called "places of worship".

When you refuse to call a place of worship by its proper name, you are implying that it's not a mosque, it's not a church, it's not a synagogue, it's a place where godless people do godless things.

And all the various Islamic political parties, whose leaders often refuse to pray together, are united on this.

When Pakistan's main opposition leader Nawaz Sharif used the phrase "our brothers" for the murdered Ahmadis, leaders from 11 political parties came together to condemn him and threatened to issue a fatwa declaring him a heretic.

Over the last three decades the siege has been so palpable that those Ahmadis who couldn't afford to emigrate have taken to hiding their identity.

If you want to destroy someone in public life it's enough to drop a hint that they are Ahmadi.

In the 1980s, the former chief minister of Punjab and current federal minister didn't attend his own mother's funeral because there were rumours that she was an Ahmadi.

When the funerals of the massacred Ahmadis took place there were no officials, no politicians present.

Pakistan's liberal bloggers and some English-language columnists did write along the lines that Ahmadi blood is on our hands.

Others were adamant that it was yet another Friday, yet another massacre by the Pakistani Taliban, and we should just fight this sort of terrorism and leave the sectarian debates alone.

Two incidents in the past week made me realise how pathological our response was. At a vigil to mark the massacre, where a handful of people had turned up, a passer-by asked me "Are you an Ahmadi?" My own loud and aggressive denial surprised me.

Then an Ahmadi friend whose father survived the Lahore massacre wrote to me saying: "You know we have been living like this for decades. [Did] something like this have to happen for you to speak up?"

*Reprinted with permission*



# I never really cared for Ahmadis

By Fasi Zaka

I have never really been vocal about rights for Ahmadis, even privately, but my compassion trigger is easily pulled if there are atrocities against Pakistani Hindus and Christians. Part of this can be ascribed to my belief in the prejudice that the Ahmadis are a relatively well-off community, making the Christians and Hindus of Pakistan uniquely guilty of a double crime, first for not being Muslims and second for being poor. These two communities seem especially vulnerable.

I have changed my mind. And it's not because of the attack in Lahore that killed so many Ahmadis. The whole country, Muslim and non-Muslim, is under attack by the Taliban.

What really helped me see the inhuman treatment of the Ahmadis in Pakistan is the absence of condemnation for it. Nawaz Sharif in his condolence message said Ahmadis were our brothers; it's been enough to get the Pakistani religious world on his case. While sympathy is not outlawed for Ahmadis, it may as well be.

Those of us with a passport have declared that "I consider Mirza Ghulam Ahmad Qadiani to be an impostor prophet and an infidel and also consider his followers, whether belonging to the Lahori, Qadiani or Mirzai groups, to be non-Muslims." Most of us do not believe that Mirza Ghulam Ahmad Qadiani was a prophet, but do we have to rub it in? Imagine if the UK put in that sort of column for a prophet of another faith.

We have declared not just that we don't believe in Mirza Ghulam Ahmad, but added the connotation that he was an imposter. People who follow imposters must be crooks, right? Let's stop the pretence that they are equal, or human.

But no, we are a peaceful people, right? Of course we are. I read a very poignant anecdote in columnist Mosharraf Zaidi's article recently; he described how an old friend would never say salaam to him in return. His friend is an Ahmadi, he can go to jail for that.

I cringe when I see Pakistanis stumbling over one another to felicitate a white westerner who chooses to say salaam when greeting us in our country. Why not put him in jail too? He could be an atheist, whereas at least the Ahmadis believe in the oneness of God.

But, you see it's not about that. Ahmadis are a secretive people up to no good. They won't even tell you they are Ahmadis. But who wouldn't be secretive if they could go to jail for saying they are Muslim, or responding in kind to a salutation of salaam. Or for that matter having a Quran in their home, the same kind you and I have.

Sunnis don't believe in the imam of the Shias. What about Barelvis and Bohris? Its time their special treatment ended. If anything we have been too moderate. We need to cut diplomatic relations with Indonesia because they refuse to declare Ahmadis non-Muslim as it may open a Pandora's Box of declaring other groups the same. Why is the amir of the Jamaat-i-Islami, Munawar Hassan, silent on this? He could address this diplomatic issue, after all he did want to cut off diplomatic relations with many countries over the

Facebook fiasco.

Pakistani Ahmadis aren't allowed to go for Hajj, but Ahmadis from other countries are. Maybe we should cut off relations with Saudi Arabia too. Also, since we Muslims believe in equality, I would suggest all non-Muslim countries make it mandatory that we wear special collars to identify us as Muslim when we visit. Or is that going too far since we haven't, obviously, in the case of the Ahmadis?

The truth is the bulk of this country doesn't like Ahmadis. They are Pakistan's Palestinians. Their humane treatment and acceptance

will decide whether we are a people who can move forward in the future, or if we will become a fragmented warlord state divided on sectarian lines.

And yes, Ahmadis are worse off in Pakistan than Christians and Hindus. We want to forcibly convert Christians and Hindus. But Ahmadis shouldn't exist. Period.

*Published in the Express Tribune,  
Reprinted with permission.*

**After I am gone you will experience discrimination and will observe things that you will disapprove. Someone asked: Messenger of Allah, what do you command us we should do in such case? He said: Discharge your obligations and supplicate to Allah for your rights.**

**(Bokhari and Muslim)**



# Hate speech

Dawn.com Editorial  
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**T**he street power and political clout wielded by Pakistan's religious right have resulted in the state and society being held hostage by extremist elements. The latter stop at nothing to further their agenda of inciting hatred, divisiveness and violence. The latest example is that of the Jamaat-i-Islami chief, Syed Munawwar Hasan, who during a sermon in Lahore on Friday threatened a fresh movement against the Ahmadi community if it "did not accept their minority status" and the government kept silent about "their blasphemous and unconstitutional activities".

Mr Hasan did not specify any particular instance substantiating his charges, leading one to read his comments as hate speech and also as an attempt to blackmail the government into further victimising an already persecuted community. Given the incendiary passions the issue arouses, any call by religious parties in this context is certain to be attended by violence. A strong case can be made against the JI leader for fomenting aggression and religious persecution under the country's laws regarding hate speech and incitement to violence.

Even beyond this particular case, it has now become a matter of urgency that the government show an active and uncompromising stance on the issue of

hate speech and incitement to violence or other sorts of criminal activity. Pakistan's polity is already rent by religious, ethnic and sectarian divisions. Allowing irresponsible and divisive opinions to be aired publicly will deepen these fissures. Once it begins, the process of religious, ethnic and other communities being pitted against one another will prove difficult to bring under control. Spiralling violence, particularly in view of other issues being faced by the country such as militancy and terrorism, can then be expected. It is in the interests of both the state and citizenry to take a stand against inflammatory hate speech and lobby for the prosecution of those who break the law.



# An open letter to the people of Pakistan

**T**he violence against the Ahmadis in Punjab is nearly sixty years old. The very first armed attack on the community had happened a few years after the creation of Pakistan.

The Army had to be called in to end the violence.

When I began my professional career back in 1968, I came in contact with two co-workers, one was an Ahmadi and another was married to an Ahmadi woman. I was introduced to that woman on board a flight from Karachi to London. I noticed that the woman was very well educated and she was one of those rare women in Pakistan who observed Hijab, I mean a modern Hijab which is so abundantly seen every where now. That meant the Ahmadi women get educated and still remain faithful to their religious ideology.

The other person who worked with me, his whole family was very well educated. In those days, Ahmadi men would grow a beard in a particular way and that is how they would be identified. But this man was clean shaven and he had been to London, had lived and worked there.

During my final masters year at Karachi University, I was very actively involved in the annual science conference where I had the opportunity and the honour to meet with the late Dr. Abdus-Salam. I noticed that Abdus-Salam was lionized by both the students as well as the teaching staff at the university and there wasn't the slightest trace of any prejudice anywhere. To me personally, Abdus-Salam was a hero since I was completing my masters in nuclear physics and Dr. Salam had already reached his fame in

his work on nuclear physics.

However, there was a strong anti-Ahmadi sentiment found in the general public. I have always tried to understand that prejudice. Until the time of Bhutto came and I was dismayed to see that such a socialist thinking person would side with the Mullas to pass a law declaring the Ahmadis as a minority.

Quaid-e-Azam had appointed Sir Zafaeullah Khan (an Ahmadi) as Pakistan's permanent representative at the UN

I discussed that with my non-Ahmadi friends and asked around as to the reason for the anti-Ahmadi sentiment among all classes of the society.

Different people told me different things. However, there was a common theme in those replies that I received. Every one thought, and actually believed whole-

heartedly that the Ahmadis were working out a conspiracy that their people will attain high level of education and infiltrate the bureaucracy, the army, the navy and in the airforce and one day they will take over Pakistan.

Even if we believe the story, I wonder how any one can believe that such a small group (total number of Ahmadis in the world 70 million, in Pakistan their number has been reduced considerably after the 1970 declaration of their minority status) would be able to do that. Ahmadis are mainly limited to one small area in Punjab, except for job seekers in private and public sectors. The other rumour is that the Ahmadi sect was created by the British to dilute the collective force of the Muslim community in India. Once again, even if we accept that, how can their massacre improve the strength of the Muslim community?

But all these arguments are useless before a group of religious extremists and fanatics who in their opinion are out to do God's work.

It is so unfortunate that the most illiterate and Jahil section of the society has been unleashed on one of the most literate, educated and intellectually developed part of the society.

The silence of the majority in Pakistan is really criminal. Even more criminal are acts such as obliterating the word "MUSLIM" from the grave of the late Abdus-Salam. The epithet had read originally: THE FIRST MUSLIM SCIENTIST OF PAKISTAN TO HAVE RECEIVED A NOBEL PRIZE.

Such extremist and terroristic mindset can only be changed by education and by a wide action on the public stage where the silent majority will have to stand up and denounce this line of action and this thinking.

Unfortunately, in Pakistan, the Wahhabi thinking has been so deeply entrenched that now we do not even need a Mulla to make a speech to rouse the masses. Now an average Pakistani carries a little Taliban inside his brain. I am saying this after having spoken with people of different economic and educational levels.

I feel so strongly about this news of attack on an Ahmadi mosque in Lahore that I feel like climbing the roof of my house and shouting out a denunciation in the strongest terms. But, I wonder what effect it is going to have on the larger Pakistani population.

Sincerely,  
Syed-Mohsin Naquvi

## MPAC: Killing of Ahmadis in Pakistan a shocking crime against humanity

**The death toll** of Ahmadis killed in a pair of terror attacks in the Pakistani city of Lahore on Friday has risen to almost 100, according to media reports. We at the Muslim Public Affairs Council are shocked and saddened by this heinous crime, which is the just the latest act of violence committed by extremist groups against historically persecuted minorities. Such a crime is not only against the teachings and against the spirit of Islam and all other religions, but also represents an inhumane dismissal of life.



# Pakistan's Medieval Constitution. It is the only Muslim nation to explicitly define who is or is not a 'Muslim.'



*Ten years later, among a slew of anti-blasphemy laws—one of them famously known as “Ordinance XX”—the military dictator Zia ul-Haq made it a crime for Ahmadis to call themselves Muslims.*

By Mlira Sethi

In the early hours of May 28, Khalid Solangi was shaken awake by his wife. She told him that she'd heard news of a bloody attack on two Ahmadi mosques in Pakistan. Khalid's older brother, an Ahmadi Muslim American, had recently flown to Lahore for a wedding and they feared he was one of the victims. "My wife said to me, 'Your brother has never missed the Friday prayer.'"

And so Khalid dialed his sister-in-law's number. She confirmed the worst: Her husband had called from his cellphone minutes earlier, asking her to pray for him and the others trapped inside the mosque. "The next thing we heard was that my brother had been martyred," said Khalid. "He had gone to Pakistan for a wedding. He didn't even live there."

When the dust from the bombs settled and the Taliban gunmen stopped their shooting, 86 innocent Muslims lay dead inside the mosques where they had gathered for Friday prayer. This wasn't the first act of terror committed against this minority Muslim sect.

Since 1953, when the first anti-Ahmadi riots broke out in newly independent Pakistan, the Ahmadi community has lived under constant threat. In 1974, Pakistan amended its constitution to declare Ahmadis non-Muslims.

Ten years later, among a slew of anti-blasphemy laws—one of them famously known as "Ordinance XX"—the military dictator Zia ul-Haq made it a crime for Ahmadis to call themselves Muslims. They were forbidden from declaring their faith publicly, using the traditional Islamic greeting, and referring to their places of worship as mosques. In short, virtually any public act of worship or devotion by an Ahmadi can be treated as a criminal offense punishable by death.

Unsurprisingly, attacks on the Ahmadi community followed. In 2005 eight Ahmadis were gunned down in a mosque in a small town in Punjab, Pakistan's most populous province. A year later a mob burned down Ahmadi homes and shops in a small village in the province, forcing more than a 100 Ahmadis to flee.

Last winter, while I was home in Lahore, I drove to a beige building near my house to

get my passport renewed. The officer, in a small effort to assist me, made Xs next to the lines that needed my signature. First I signed the badly photocopied sheet, again and again. Then I found myself being asked to confirm that Mirza Ghulam Ahmad—a 19th century Punjabi reformer and founder of the Ahmadi movement—was an "imposter."

This is standard. Every Pakistani Muslim applying for a passport must sign a statement deriding Ahmad, but I had forgotten about the procedure.

I asked the officer what would happen if I didn't sign above the line. He looked at me blankly: "You don't want passport?"

Later that day I went with my friends to a restaurant in Old Lahore—the city's historic quarter—where cramped alleys lead to centuries-old Mughal mosques, forts and gateways. We ate kebabs and shared a hookah. On our way home, passing Lahore's busiest road, I saw a banner on a building facing the Lahore High Court: "Jews, Christians and Ahmadis are enemies of Islam." We passed a patch of grass where a bronze statue of Queen Victoria had once stood. It has been replaced by a tall glass box containing a Quran.

That the Ahmadi movement agrees with every tenet of Islam, save the additional belief that Mirza Ghulam Ahmad came to the Muslim community as a promised messiah, is irrelevant. The legal system has left minorities such as Christians and Hindus, and within Islam, Ahmadis and Shiites, socially and politically isolated.

Routinely, the graffiti along Lahore's stylish boulevards will proclaim that Shiites are infidels. More than 100 Christian houses were burned in a town in central Pakistan last year over a claim that a Christian had defiled the Quran. That same year, 37 Ahmadis were charged under the blasphemy laws.

Pakistan is the only Muslim nation to explicitly define who is or is not a "Muslim" under its constitution. This serves only one purpose: to embolden groups like the Pakistani Taliban who use the laws as justification to declare Ahmadis as "*wajib ul qatl*" or "worthy of death." As long as the state continues to decide who is and is not a Muslim—a personal, private question—we will continue to see attacks on minorities and medieval banners in the public square.

*Ms. Sethi is a Robert L. Bartley Fellow at the Journal this summer. Reprinted with permission from the Wall Street Journal.*

# Amnesty International condemns the twin attacks on Ahmadi mosques

**A**mnesty International condemns the twin attacks on Ahmadi places of worship in Lahore

Amnesty International strongly condemns the twin attacks on two Ahmadi places of worship in Lahore today and calls for increased and meaningful protection for the country's religious minorities.

The organization also calls on the Pakistan government to carry out a thorough independent and impartial investigation into the brutal attacks on the two places of worship in Garhi Shahu and Model Town in Lahore in which at least 70 people were reportedly killed and 78 injured.

According to members of the Ahmadi community, the Dharul Zikr is the largest Ahmadi place of worship in Lahore, with 1,500 to 2000 worshippers. Ahmadi sources told Amnesty International that among the dead were the President, Vice President and Missionary of Dharul Zikr.

An Ahmadi source told Amnesty International that the attack coincides with the anniversary of the death of the community's founder, Mirza Ghulam Ahmad Qadiani, who is believed to have passed away on 26 May 1908.

There have been contradictory reports in the media as to which group was behind the attack despite an earlier statement by the Punjab Taliban claiming responsibility. Some of the gunmen remain at large.

The Human Rights Commission of Pakistan in a statement said that it had repeatedly warned the Punjab Chief Minister of threats against the Ahmadi community centre in Model Town in Lahore for more than a year, calling for "enhanced security measures to protect the vulnerable minority and its places of worship" which has come under increasing attack in tandem with the rise of religious extremism in the country.

## High Commissioner to Pakistan Offers Condolences to Head of Ahmadiyya Muslim Community

Pakistan's High Commissioner to the UK, Mr Wajid Shamsul Hasan visited His Holiness, Hadhrat Mirza Masroor Ahmad at the Fazl Mosque in London on 2nd June 2010 to offer his condolences for the terrorist attacks that took place at two Ahmadi Mosques in Lahore on May 28.

During the forty minute meeting the prevailing political situation in Pakistan was discussed. His Holiness commented that all the attacks taking place in Pakistan were a direct result of mixing religion with politics. He expressed a hope that some leaders in Pakistan would stand up to the fanatical extremists who were the cause of so much pain and suffering in the country.

His Holiness also expressed the need for electoral reform so that all minorities had the right to vote freely and without discrimination. The Ahmadiyya Muslim Jamaat did not seek any special or favourable treatment, merely that its citizens were afforded their basic civil rights.

His Holiness said the key to Pakistan's long term well being was honesty and justice. If those in power adopted these attributes then Pakistan could still emerge from its current anarchic state and move towards prosperity. His Holiness commented with regret that despite Pakistan having vast resources it was unable to look after the needs of its own people and so the gap between the rich and poor was ever increasing.

The meeting ended as His Holiness thanked the High Commissioner for taking the time to come and express his condolences and regret.

Mr Mohammed Nafees Zakaria the Consul General also attended the meeting



*During the forty minute meeting the prevailing political situation in Pakistan was discussed. His Holiness commented that all the attacks taking place in Pakistan were a direct result of mixing religion with politics.*



By Banyan

# We decide whether you're Muslim or not

**O**N MAY 28th, during Friday prayers, two squads of gunmen entered a pair of mosques belonging to the Ahmadis, a minority Islamic sect, in Pakistan's eastern city of Lahore. Methodically, they emptied AK-47s into the assembled worshippers, lobbed grenades and exploded suicide vests. Their rampage has claimed 86 lives to date. Our Pakistan correspondent writes about the perpetrators, the Punjabi Taliban.

The deaths were shocking, but so was the response by officialdom, the media and the public. Yes, the attacks aroused a deal of concern in Pakistan. Lahore, after all, is the Punjabi capital and Pakistan's cultural heart, a place of sophistication far removed from the country's lawless frontiers, where extremism tends to have its breeding ground.

Yet the concern was palpably not for the Ahmadi victims. Politicians have shunned the bereaved. Punjab's chief minister, Shahbaz Sharif, has not shown his face at either mosque, despite living down the road from them. Admittedly, an admirable trio of women in parliament pushed through a motion abhorring the attacks, but it only just squeaked through, and that because it was hitched to another motion condemning Israel's deadly commando raid on the Gaza aid convoy.

On television, pundits have failed to call for solidarity with the beleaguered Ahmadi community, who number 4m-odd in Pakistan. At street protests called in Lahore, Karachi and Islamabad, meagre numbers showed up. To understand better what a fellow journalist, Declan Walsh of the Guardian, calls a conspiracy of silence, I joined the Ahmadis for their Friday prayers exactly a week after the attacks, at the Darul Zikr mosque that bore the brunt of the violence.

I had been invited by Shahid Ata-ullah, an active Ahmadi elder with the pep and twinkling energy that comes with being a retired Pakistani military man. I



*Most striking was the community's outward calm. Young Ahmadis frisked the worshippers, admittedly more thoroughly than usual, as they entered the mosque. A dozen men stood silent guard about the compound, armed with submachine guns against repeat attacks; every one of the guards had lost a father, brother or son.*

had met his daughter earlier that week at dinner in Islamabad. She told me how sick with worry for her father she and her family had been, as the story of the attacks unfolded live on television. But a week later Mr Ata-ullah could chuckle about it. "When I came out and checked my phone, I had 103 voice messages! Could be something of a record, eh?"

At the mosque most evidence of the carnage had been cleaned up. There re-

mained only a few pockmarks on pillars and a pile of mangled metal in the courtyard, the remains of a door by which an attacker had detonated his vest. By the look of things, nothing much might have happened.

Most striking was the community's outward calm. Young Ahmadis frisked the worshippers, admittedly more thoroughly than usual, as they entered the mosque. A dozen men stood silent guard about



***Ahmadis henceforth could not call the faithful to prayer. They could not display Koranic inscriptions. They could not build new mosques, repair old ones or even refer to their "mosques" as such—they were now “places of worship”, if you please. Indeed belief in the prophethood of Mirza Ghulam Ahmad itself was blasphemous, because it defiled the name of the Prophet Muhammad—a capital crime.***

the compound, armed with submachine guns against repeat attacks; every one of the guards had lost a father, brother or son. Mr Ata-ullah embraced one young man, the son of the late leader of Lahore's Ahmadis, Munir Ahmad Sheikh, who had been shot as he led the prayers. Just a few months ago Mr Sheikh had sat down with one of my colleagues and explained how anti-Ahmadi thuggery was on the rise. Very quickly it was clear to me that this was a community not just used to persecution, but determined to continue their faith in the face of it.

The Ahmadiyya Muslim Community was founded by a 19th-century cleric, Mirza Ghulam Ahmad, who claimed divine revelation in restoring a corrupted Islam to a purer form. His revivalist teachings were an eclectic mix of Sufism and other Islamic and Christian elements. His claim to be a prophet sent by God, albeit not a "law-bearing" prophet, has enraged more orthodox Muslims. Ahmad was also convinced that Jesus survived his ordeal on the cross to die at a ripe old age—in Kashmir. This also challenges orthodox Islam, which holds that Jesus was raised alive to heaven.

Reasonable men ought to be able to differ. (I confess, so strike me God, that my early Roman Catholic catechism of Jesus's crucifixion, burial and resurrection seems no less implausible than the Kashmiri version.) But from the start, of all Islam's many sects, Ahmadis have

been singled out for persecution.

Worse, from the 1970s the Pakistani state has officially sanctioned it. In response to anti-Ahmadi riots in 1974 parliament passed a constitutional amendment to define what it was to be Muslim. Ahmadis were pointedly excluded. Then in 1984 General Zia ul Haq, Pakistan's Sunni dictator, amended the laws again. Henceforth Ahmadis were prohibited from professing their faith, and banned from "indirectly or directly posing as a Muslim". In other words, even saying asalaam aleikum was out of bounds, though Pakistan has no other common greeting.

Ahmadis henceforth could not call the faithful to prayer. They could not display Koranic inscriptions. They could not build new mosques, repair old ones or even refer to their "mosques" as such—they were now "places of worship", if you please. Indeed belief in the prophethood of Mirza Ghulam Ahmad itself was blasphemous, because it defiled the name of the Prophet Muhammad—a capital crime.

Ali Dayan Hasan of Human Rights Watch points out that while the government persecutes Ahmadi—some 400 Ahmadis have been charged in the past decade—it rarely brings cases against the perpetrators of anti-Ahmadi violence. In Lahore when I was there, banners flew from some of main thoroughfares proclaiming death to the "Qadianis", a derogatory term for Ahmadis. The Punjab government of Mr

Sharif refuses to pull them down, on the grounds that removing them might generate an "adverse reaction".

Mr Ata-ullah and colleagues—gentle, cultured men—can laugh at what they call the "mischief of the law", the multiple absurdities of their persecution. Mr Ata-ullah points to an engraving of the Kalima that the government has crudely boarded over. Anywhere else, covering up that profession of the Muslim faith would be a shocking act. The Ahmadis maintain thick volumes that keep a tally of the persecution. In one instance, the entire Ahmadi population of nearby Rabwah town, about 60,000 people, was booked for dressing up smartly and distributing sweets to children on the centenary of the community's founding.

During the first Friday prayers after the massacre, there was no sign of anger at the perpetrators, nor of self-pity. But as the worshippers knelt with their heads to the ground, a low keening like the sound of a rushing wind ran through the mosque, and shoulders suddenly shook in grief. "In our prayers we always weep," Mr Ata-ullah said afterwards. "The milk does not rise in the mother's breast until the baby cries. Before Allah we must cry like babies if we want his blessing. We cry like a whole pot on the boil."

*Reprinted with permission*

# Ahmadi massacre silence is dispiriting

## The virtual conspiracy of silence after the murder of 86 Ahmadis in Pakistan exposes the oppression suffered by the sect

**Declan Walsh**

[guardian.co.uk](http://guardian.co.uk),

I often find myself defending Pakistan against the unbidden prejudices of the outside world. No, Islam is not the cause of terrorism. Yes, the Taliban is a complex phenomenon. No, Imran Khan is not a major political figure.

This past week, though, I am silent. The massacre of 94 members of the minority Ahmadi community on May 28 has exposed something ugly at the heart of Pakistan – its laws, its rulers, its society.

It's not the violence that disturbs most, gut-churning as it was. During Friday prayers two teams of attackers stormed Ahmadi mosques in the eastern city of Lahore. They fired Kalashnikovs from minarets, chucked grenades into the crowds, exploded their suicide vests.

As the massacre unfolded, a friend called – his father-in-law, a devout Ahmadi, was inside one of the besieged mosques. The family, glued to live television coverage, were sick with worry.

Two hours later, my friend's relative emerged alive. But many of his friends – old men, including a retired general and former judge – were dead.

The killers were quickly identified as "Punjabi Taliban" – a loose collective of local extremists with ties to the tribal belt. This was unsurprising. More dispiriting, however, was the wider reaction.

Human rights groups reacted with pre-programmed outrage; otherwise there was a virtual conspiracy of silence. A dribble of protestors attended street protests against the attack in Lahore and Karachi; eleven people showed up in Islamabad.

The normally vociferous media were

unusually reticent. Commentators expressed dismay at the violence, but few dared voice support for the Ahmadi community itself. Politicians turned yellow.

Few visited the bereaved; still today, the chief minister of Punjab, Shahbaz Sharif, has not visited the bullet-pocked mosques or offered compensation to the injured.

In the national parliament, three brave female MPs crossed party lines to propose a resolution condemning the attacks, in the face of massive indifference. The motion passed, just.

The reticence is rooted in law and his-

Any Ahmadi who defies these edicts can be sentenced to death; in 2009, 37 were charged under the blasphemy laws and 57 under Ahmadi-specific laws.

This state-directed discrimination has caused prejudice to soak into the bones of even well-educated Pakistanis. It is acceptable to denigrate Ahmadis as "agents of foreign powers" such as the CIA and Raw, India's intelligence service.

In 2008 a prominent preacher on Geo, the country's largest channel, suggested that right-minded Muslims should kill Ahmadis. Within 48 hours two Ahmadis had been lynched. The television presenter has prospered.

Last year a banner appeared outside the high court in Lahore, declaring "Jews, Christians and Ahmadis are enemies of Islam". Few complained.

The silence that followed the Ahmadi killings was broken

last week by a tsunami of outrage at the Israeli commando raids on boats headed for Gaza. Commentators and politicians fulminated at the treatment of the Palestinians – a minority that suffers state-sanctioned, religiously driven discrimination. Nobody got the irony.

It makes one realise how small the constituency of true liberals is in Pakistan – not Pervez Musharraf-style liberals, who drink whisky and attend fashion shows, but people who believe the state should cherish all citizens equally. That, after all, was the publicly expressed desire of Pakistan's founder, Muhammad Ali Jinnah, 63 years ago. Today it lies in tatters.

*Reprinted with permission*



tory. Ahmadis believe that Mirza Ghulam Ahmad, a 19th century Punjabi cleric, was the messiah sent by God – a notion that deeply offends orthodox Muslims for whom Muhammad, who lived in 7th-century Arabia, is the final prophet.

The problem is that the state has taken sides in this religious argument. Since the 1970s, civilian and military governments have passed laws enshrining the discrimination against Ahmadis, today thought to number about 4 million in Pakistan.

And so they live in the shadows of society. Under the law, Ahmadis may not call themselves Muslims and may not refer to their places of worship as "mosques". Orthodox Muslims applying for a passport must sign a statement denying Ahmad as an "imposter".

## Is this the reality of 'true Muslims'?

**T**he religion of Islam which preaches equality, cooperation, brotherhood, sacrifice, tolerance and forgiveness is perhaps hijacked by some anti-Islamic elements as a part of some anti-Islamic conspiracy. Otherwise the violence and hatred we have seen in last three decades in its name, had never been there. There has been tremendous increase in the number of 'jihadi' suicide bombers. Though in the medieval period, many Muslim Mughal rulers used violence to capture or preserve power but presently those people are involved in maligning the image of Islam, who call themselves true Muslims.

According to these so called contractors of Islam, the Christians, Buddhists, Hindus, Sikhs and Jews are infidels. Therefore, the 'Islam' of these mindless people provides them the authority to kill the people of above communities. The learning and education of these 'true Muslims' tell them that they would be called victors after killing the people of other faiths and will be entitled to heaven. Even if they themselves get killed in the process, then they would be called martyrs and therefore

too entitled for heaven. Not only the people of above communities are there in their 'hitlist', but also is a very big group of Sufi Muslims. Killing them also becomes a way to 'heaven' for these 'true Muslims'. Barelvi Muslims, Shiites and Ahmediya Muslims are equally big enemies of these 'true Muslims' as non-Muslims.

The question is who gave these traders of death the right to certify that who is a true Muslim, who will go to heaven and how, and who should follow which faith? The sufis whom these 'true Muslims' consider as their enemies, preach that aspect of Islam which promotes equality, tolerance and true faith. Similarly, the people of Shia sect of Islam are also their bitter enemies. These 'true Muslims' have many times attacked their mosques in Pakistan. Hundreds of Shiites have been killed by them only in Pakistan.

Now let's have a look at the Shiite community whom these 'true Muslims' call infidels. Like them, Shiites also consider Prophet Mohammed as their 'nabi' but after him they consider Hazrat Ali as their first 'Imam'. According to Shiites, there are 12 Imams including Ali's sons Hassan and Hussein. 12th Imam was Imam Menhdi. The facts mentioned about Prophet's daughter Fatima are undisputed. No group of Muslims deny that. Ali was the husband of Fatima and also the nephew of the Prophet. These 'true Muslims' have declared the followers of that Ali, infidels. Now they can be killed either in Mosques of Imambaras or in Moharram processions. Hundreds of Shiites were killed last year in Moharram processions in Pakistan.

It is obvious when they don't consider Shiites and Barelvis as Muslims, then how can they consider Ahmediyas and Qadiyanis as

Muslims, whose origin is in the Qadiyan town of Punjab, India. Ahmedi sect was founded by Ghulam Ahmad Qadiyani in 1889. Though the Ahmediya sect promotes the teachings of Islam, but the 'true Muslims' cannot digest the claim of their founder that he is an incarnation of Jesus and Imam Menhdi. And the price for this is paid by the whole community.

Their hatred towards Ahmediya sect is not limited till Pakistan. Rather it is worldwide. In Indonesia, a crowd of these 'true Muslims' destroyed their Mosque. In Bangladesh also, they face much adversity. The same hatred forced the Parliament of Pakistan to declare them non-Muslim in 1974. Under General Zia-Ul-Haq, the 'true Muslims' got themselves strongly organised against Ahmediyas. The continuation of same hatred resulted in the suicidal attack by the 'true Muslims' on two Ahmediya Mosques in Lahore on 28 May 2010 on the occasion of Friday prayers. In this bloody game of death, 80 people got the heaven 'apart from the suicide bombers'.

Is this intolerance and fundamentalism providing respect to Islam? The forces which claim to be true Muslims and true followers of Islam, should look back at history and learn that how Islam has to face shame just by the power capturing actions of some Mughal emperors. While such incidents provide strength to the professional Islam bashers, the inhuman actions of these 'true Muslims' reinforce them. It now seems that these 'true Muslims' are the biggest enemies of Islam and they are a major part of a global conspiracy against Islam. This is the truth about 'true Muslims'.

*Author Tanveer Jafri is a columnist based in India. Story reprinted with permission from Modern Ghana News:*





# Murder and the conscience of a nation

**T**he fierce debate about the nature of Pakistani society triggered by the killing of more than 80 Ahmadis in two mosques in Lahore last month continues to run and run.

Much of the discussion is about why the government had failed to stop the religious right from preaching hatred against the Ahmadis, who are considered non-Muslims in Pakistan because they revere their 19th century founder Mirza Ghulam Ahmad, breaching – according to Pakistani law – a requirement that Muslims accept the finality of the Prophet Mohammad.

While authorities had been willing to shut down Facebook over a competition to draw the Prophet, it had not dared take action to remove banners preaching hatred against the Ahmadis, fearing a backlash from the religious right, Dawn newspaper complained in an editorial.

In a chronicle of deaths foretold, Professor C.M. Naim tracks the earlier killing of an Ahmadi, a retired teacher, in January in the town of Ferozewal. In an article in India's Outlook magazine (h/t Chapati Mystery) he notes that not only did the police fail to take adequate action against the man's killers, but also that the media paid very little attention, barring one persistent reporter. He also reproduces a picture of a huge billboard in Ferozewal preaching hatred against the Ahmadis.

"Judging from the image, the sign must have dominated the roundabout where it was set up to exhort the 97.21 percent of Ferozewala's population against the unfortunate 0.25. It had stayed up for weeks. Thousands, including any number of men with power and authority, saw it but chose to do nothing. Finally a retired schoolteacher victimized by the sign and fearing worse approached the police for relief. A few days later, he ended up dead," he writes.

He adds: "The following too went unnoticed:

■ On January 14, an Ahmadi mosque built in 1982 near Rabwah was taken away from them by court orders and handed to anti-Ahmadis, "in order to pre-empt extreme law and order disturbances".

■ On January 28, a court at Vehari, Punjab, sentenced three Ahmadis to imprisonment and fines on trumped up charges of preaching their religion to "simple Muslims".

■ On February 3, an Ahmadi was similarly killed at Shehbadpur, Sindh.

■ On April 1, three Ahmadi traders were ambushed and killed near Faisalabad.

"Then, on May 28, 2010, in well-organized attacks on two Ahmadi mosques in Lahore, just a few miles away from Ferozewala, more than 90 Ahmadis were killed and scores wounded. We can only hope it was the worst such incident, for unfortunately it was not the last. On June 1, just three days later, the Daily Times reported another killing: an Ahmadi man was stabbed to death in his home and his son seriously wounded in Narowal, Punjab. The assailant, who reportedly threatened not to leave any Ahmadi alive, escaped."

"Here's a question," writes Nadeem Paracha at Dawn. "How come whenever there's a drone attack ... or a case of perceived obscenity or blasphemy surfaces, street corners are at once filled with burqa-clad women and bearded men chanting slogans like 'Death to infidels'? But none of these fine, sensitive Muslims can be seen protesting when there's an attack on innocent civilians — Ahmadis or others — by the extremists?"

Former Prime Minister Nawaz Sharif, whose brother Shahbaz Sharif is chief minister of Punjab province where the killings took place, this weekend spoke in defence of the Ahmadis, calling them "our brethren and an asset of the country", according to The News. The Sharif brothers in the past have been accused of sympathising with the Islamists and were criticised after newspapers published pictures of the law minister in Punjab – who is loyal to the two – campaigning in a by-election in February with leaders of the outlawed sectarian Sipah e Sahaba.

The post-mortem on the Ahmadi mosque killings is now turning into a bigger discussion of whether secular liberals have any real influence on Pakistani society as it grows more religious and conservative.

"The problem is that there aren't nearly enough of us for this to matter," complains the blog Five Rupees. "There are a few scattered in the blogosphere and Twitterverse, and a couple of columnists for Dawn, and the Daily Times editorial board, but that's it. There are, functionally speaking, no liberals in Pakistan. Oh, there's plenty of scotch-drinking social liberals (think Salman Taseer). But liberalism and progressivism is not about drinking scotch or wearing jeans. Liberalism is about equality and freedom and personal choice and rationality and the privileging of the individual, and no one believes in

those things."

"We've been talking about the dangers of militancy for a long, long time — well before 9/11. That no one bothers listening is not an indictment of the "failed politics of Pakistani liberals". It's an indictment of everyone else. If mainstream Pakistan wants to ignore us, fine, that's their prerogative. But don't blame us when shit goes bad."

And in Britain's Guardian newspaper, Mustafa Qadri notes that more and more Pakistanis are turning to prayer given the failure of the state to provide a credible, secular alternative.

"Uncertainty is an inherent part of the human experience, but in Pakistan much of what a reader in Britain might take for granted is far from certain. How long will the electricity last today? Where will the next bomb go off? And, for most who do not inhabit my privileged world, will I be able to afford the right medication if I fall ill? The profound loss of control felt by long-term illness sufferers and their loved ones has become a countrywide phenomenon in Pakistan.

"The situation has exacerbated our cultural tendency to avow causation in favour of fate and the rewards of prayer. Whether looking for a job, waiting anxiously for exam results or willing the national cricket team to victory, prayer has become a kneejerk source of solace and comfort in difficult times. Holy men, or pirs, and local soothsayers have for generations made a career out of selling their prayers to those in need.

"And why not? Doing the right thing, like expecting to get a plum job without working family contacts, rarely seems to lead to results in our country. During my travels I have met several academically bright students from middle-class backgrounds who complain they cannot get into top university courses because wealthier classmates have paid to gain entrance. The experience for the millions below the middle class, who could never dream of a university education, is even more dire."

At the very least, the killings of the Ahmadis has prompted a real discussion about the direction Pakistan is headed in. And even, some poetry. One day, looking back, it may well be seen as a turning point.

*Reprinted from Reuters Online with permission. An Editorial Perspective.*

# Dr Abdus Salam: Pakistan's unsung genius

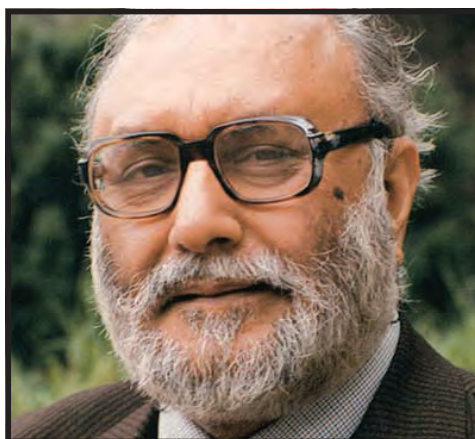
Dr Sarah Alam Malik

**T**he picture was taken on my visit to CERN (European Organisation for Nuclear Research) in Geneva, Switzerland a couple of years ago. CERN is home to the world's highest energy particle accelerator and has been the subject of considerable media attention as it collides particles travelling at very nearly the speed of light to recreate the very early moments of the Big Bang. Imminent scientific discoveries are expected and with them, a significant development in our understanding of the laws of nature.



Perhaps the last major breakthrough in the world of particle physics came in the 1960s when Dr Abdus Salam, a Pakistani physicist, proposed a mathematical model that unified two of the four fundamental forces in nature and described them as different aspects of a single force. The unification of two forces into a single theory, known as the electroweak theory, was a major stepping stone and earned Dr Abdus Salam, Sheldon Lee Glashow and Steven Weinberg the Nobel Prize in 1979.

Decades later, when studying particle physics at Oxford University, I came across Dr Salam's name for the first time. I may not have fully appreciated the consequences of



*Dr Abdus Salam, a Pakistani physicist and a member of the Ahmadiyya Muslim Community.*

the theory he proposed and the reason why he was awarded the Nobel Prize, but I knew it was important and it gave me immense pride. I wanted to tell everyone and anyone that the Salam in the Glashow-Weinberg-Salam Theory was Pakistani. That Pakistan, a third-world country was capable of producing great scientists and contributing to the advancement of science on an international level. I knew this was a rare and special moment. It isn't often that Pakistanis are awarded the Nobel Prize.

It was not until I started my PhD that I realised the significance of Dr Salam's contribution. Since the theoretical model he postulated was central to my research, almost an entire chapter of my thesis is dedicated to it. Dr Salam's electroweak theory predicted the existence of a set of particles called the W and Z bosons (subatomic particles). Indeed, the subsequent discovery of these particles in 1982 was a great triumph for the theory! I earned my PhD thesis by measuring with utmost precision the properties of the W bosons predicted by Dr Salam's theory. In the course of communicating my research to people, it was impossible to omit his name. For a country that doesn't have a long list of notable figures to celebrate, I found it surprising that Dr Salam was not a household name. For a man who put Pakistan on the world map and etched his country's name into scientific history, he was astonishingly downplayed.

Hailing from a very mediocre background in a village near Jhang, Salam represented the average Pakistani. He attended an ordinary Urdu medium school but his intellectual ability was not ordinary. He completed

his matriculation exam at the age of fourteen and went on to win a scholarship to study mathematics and physics at Cambridge University, a course he completed in just a year with a first class degree. Dr Salam returned to Pakistan in 1951 and became head of the mathematics department at the Punjab University. However, when his intention of setting up a research institute to encourage the pursuit of knowledge in his country did not look feasible, he returned to England. He channeled his disappointment in not being able to pursue his research career in Pakistan by setting up an International Centre for Theoretical Physics (ICTP) in Trieste, Italy. The aim was to provide deserving young physicists from all over the world, in particular the developing nations, with an international scientific platform to meet and interact with one another and prevent them from being professionally isolated in their respective countries. Dr Salam wanted young scientists from developing countries to have opportunities to contribute to the forefront of research without becoming part of the brain drain. His devotion and commitment to the advancement of science in his homeland was exemplary, yet puzzling, given the treatment he received in his later years.

The growing religious intolerance in the country has served to shed light on a number of issues, particularly our ability as a country to shoot ourselves in the foot time and time again. However, no amount of name-calling or religious blacklisting can take away from the genius that was Dr Salam. He is regarded the world over as an outstanding physicist who played an instrumental role in furthering our understanding of the most fundamental area of science. Our inability to capitalise on his success or indeed give him his due regard represents a dismal failure. Had Dr Salam been born in another country, things may have been different.

As a young particle physicist or indeed as a scientist, I am all too conscious of the complete dearth of eminent role models to have emerged from Pakistan or the Muslim world at large and as such, I for one will wholeheartedly endorse the recognition and status bestowed on Dr Abdus Salam by the rest of the world; an honour he rightfully deserved, especially in the country to which he showed such zealous commitment.

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# Are we an unjust people?

Dr. Mahjabeen Islam

**Our heroes are not Prophet Muhammad<sup>saw</sup> and Jinnah. We are a nation adrift. We idolise looters and plunderers, we follow the morally corrupt, and we are roused to frenzy by the hypocritical voices of hate, garbed in beards and turbans, hijabs and niqabs**

It is like the pot, read Pakistanis, calling the kettle, read Israelis, black. Over 100 Ahmedis were massacred while praying and the protest from the Pakistani nation was individual, muted, minimal, and quickly forgotten. Just a few days later, Israel kills 20 activists in the Freedom Flotilla and Pakistanis were aflame in cities across the nation, pelting stones at police, burning cars and property. Protestors in Karachi included fully veiled women with children facing water cannons and police batons. Is there something wrong with this picture, or is it just me?

I wondered why the news anchors kept calling the Ahmedi mosque a “house of worship”, got a clue, researched it and realised with utter disgust that calling an Ahmedi a Muslim and their houses of worship ‘mosques’ would indict the journalist under Pakistan’s ludicrous Blasphemy Law. The patron saint of legislating Ahmedis as non-Muslim was Zulfikar Ali Bhutto, all for glaring, personal political motive. Saudi Arabia aided and abetted this then, and its Wahabi/Salafi philosophy of hate continues it. Bhutto’s move for political expediency occurred in 1974 and if it was heresy that the ultra-right was afraid of, it was successful in incriminating Pakistan in the state-sponsored homicide of its own people.

The Tehrik-i-Taliban Pakistan (TTP) may have taken responsibility for the massacre, but

there is no shortage of hate-mongers in Pakistan. Muslims and Pakistanis protest when they are profiled in the west. When mosques are targeted, we go on overdrive with screams of “this is a hate crime”. But at home we give august reception to flakes like Amir Liaquat Hussain who whips up thousands of 21-year-olds, in a single sitting, to rise and kill those that are wajibul qatl (the ones that must rightfully be killed). Within two days of one such tirade, an Ahmedi doctor who served a large segment of an underprivileged population was mercilessly murdered, and his killers escaped with impunity. After another hate speech, an Ahmedi physician couple was brutally murdered. And yes guess again, the killers were not brought to justice.

Our nation’s ethos is moulded by two glorious men: Prophet Muhammad<sup>saw</sup> and Muhammad Ali Jinnah. In this anti-Ahmedi vendetta, we must wonder what they would think. Would the mercy and fine sense of justice of the most perfect of all men, Prophet Muhammad<sup>saw</sup>, condone the murder of even one Ahmedi? Would the pluralism and principles of Jinnah turn a blind eye to the horrifying massacre of Ahmedis while they knelt to God?

But our heroes are not Prophet Muhammad (PBUH) and Jinnah. We are a nation adrift. We idolise looters and plunderers, we follow the morally corrupt, and we are roused to frenzy by the hypocritical voices of hate, garbed in beards and turbans, hijabs and niqabs.

Any number of Palestinians can be killed and no one cares; one Israeli or in this case 20 Turks die and there is global protest. Similarly, Pakistanis kill 100 praying Ahmedis and no one cares, but when Israel kills 20 activists, Pakistanis are infuriated. So you are expendable if you are a Palestinian or an Ahmedi, and Pakistanis can kill one another, no problem, Israel cannot. The ‘halal for me to drink, haram for you to drink’ premise.

The art of political expediency must be learned from Pakistani politicians, in the vein of Zulfikar Ali Bhutto. Officials and leaders of major political parties took quite some time to decide how best to appear mealy-mouthed in condemning the attacks. And Maulana Fazlur Rehman and Qazi Hussain Ahmad might as well have been dead themselves or in bliss, who knows. Shahbaz Sharif took the cake: in worried, soft mumbblings, he referred to the victims as “woh jo mar gaye hain”. Even if he could not dare, terrified as he appeared of committing political suicide, call the victims

shaheed, could he not have had the basic decency to have referred to them in a more polite manner such as jaan bahaq perhaps? You see these are the stars that lead the nation. And the Sharif brothers were long-term guests of the Saudi nation. Blood is expendable; favours must not be forgotten.

While there is an active and violent anti-Ahmedi movement, it is vital for the Pakistani nation to understand that those that believe in the Day of Judgement and “God’s justice is finer than the weight of an atom” (Quran 99:7), that ours is a complicit silence. Turning a blind eye and a deaf ear, just because the neighbourhood imam has brainwashed us to hate Ahmedis, is making us culpable of a major sin under “amar bil maroof wa nahin anal munkar” (promote the good and forbid the evil, Quran 31: 17). Regardless of the evil myopia of the ultra-right, each sane, adult Muslim will be called to account for this disconnect: murder and condoning it is a major sin and ostracising and killing those that deny Prophet Muhammad<sup>saw</sup> being the last prophet is not a pillar of faith.

Pakistan as a nation must face that it stands in complicit silence and tacit agreement with all that brutalise its minorities. The greatest loss of self-respect is when one falls in one’s own estimation. Pakistanis hate each other, harbour fanatics, kill their brothers and condone murder.

The civilian population should be disarmed immediately. Perhaps with the rising food, petrol and gas prices, there can be a food-for-weapons programme. Hate-mongering and spreading discord among people should be prosecuted in the court system in an effective and exemplary manner, with punishment that makes the collective hair of the nation stand on end.

The PPP must redeem its founder and have the moral courage to reverse the legislation that classified Ahmedis as non-Muslims. Anyone that recites the kalma is classified as a Muslim, the rest is between them and God. No Muslim is in a position to classify another as non-Muslim.

The vile scourge of terrorism will not end until each and every citizen plays his/her part. We must first believe that it is wrong to take a life, that jihad is first against one’s nafs (base instincts) and the other only in self-defence and never against unarmed non-combatants.

*Mahjabeen Islam is a columnist, physician and addictionist with a practice in Toledo Ohio. She can be reached at mahjabeen.islam@gmail.com*



# Why can't we all get along?

Dr. Syed Mansoor Hussain

**A**fter the Friday massacre in Lahore, I kept asking myself, how and why we have come to this point. I grew up in the Lahore of the late 50s and 60s. My family was not very religious but neither were they very liberal. I went through a typical upper middle class education for that time, English medium schools, followed by a couple of years in Government College and then five years in the King Edward Medical College.

During those years, I had of course heard about the Ahmedis and very probably had friends and classmates who were Ahmedi as there were Shias, Sunnis, and even some Christians, but never gave it a thought. The first time this sectarian anger against the Ahmedis came to the fore in my life was when as a second year student in KE, a classmate of ours died in a tragic swimming pool accident.

We decided to have a funeral prayer (namaaz-e-jinaza) for our classmate on the college campus. Suddenly out of nowhere appeared a bunch of students who belonged to the Islami Jamiat-i-Talaba (IJT) trying to convince us that the deceased was an Ahmedi and a funeral prayer should therefore not be held for him. Fortunately, a majority of students in our class ignored these IJT types and went ahead to offer the prayers.

My earliest memories of Lahore as a child were of processions, riots leading to curfews and eventually something called a Martial Law. Many years later when I went back and read about the early history of Pakistan, I realised that those riots were part of the anti-Ahmedi movement led by anti-Pakistan religious groups like the Ahrar and the Jamaat-e-Islami. Part of my reading included the 'Munir Report' writ-

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*As far as I know the Ahmedis have never done anything to harm Pakistan, and yet those that opposed the creation of Pakistan are at the forefront of accusing them of being anti-Pakistan.*

---

ten by Justices Munir and Kayani about those 'disturbances'.

In that report I also found out that the Pakistan Muslim League (PML) government in Punjab led by Mian Mumtaz Daultana had aided and abetted this movement. Indeed that report was an eye-opener and is perhaps a great example of the erudition and the objectivity of the senior judiciary in Pakistan. In my opinion any serious student of the history of Pakistan must read that report.

The decade of the 60s ended with the fall of the military dictatorship of General and then Field Marshal Ayub Khan, leading to the second military dictatorship in the history of Pakistan led by General Yahya Khan. Whatever one might say about the 13 years under these two generals, Pakistan was very much a country infused by a pluralist religious ethos. Sectarianism existed but was very much in a muted and undercover form.

Towards the end of 1971 I left Pakistan for the US. When I left Pakistan it still had two wings, East and West Pakistan; however, soon the country went through a violent rupture. During the next decade, things changed a lot. The Ahmedis were declared non-Muslims by Zulfikar Ali Bhutto (ZAB), their mosques became 'prayer houses' and they were forbidden to call themselves Muslims.

Then came the evil decade of Islamisation in which Pakistan changed entirely. Religiosity of an extreme sort became the accepted norm, and virtually all Muslims not subscribing to an extremist vision of Islam became pariahs. The Ahmedis were pushed into a corner and became completely ostracised. The 1953 agitation against them had finally succeeded. All members of religious minorities who could, fled the country including the Parsees, the Christians, Hindus, and the Ahmedis.

For three decades I lived and worked in the US. Other than the family members of the close friends I made during those years, half were probably Jewish and the rest divided between Christians of different denominations, Indians including Hindus, Sikhs and a couple of Jains, and some Muslims from Pakistan. For me religion became the least important barometer of

friendship. Frankly, for most of my professional life in the US, if I had to depend on somebody, it was the Jews followed by the Indians with the Pakistani sorts being quite unreliable as a group.

When I returned to Pakistan some years ago, another General was in charge, and 'enlightened moderation' was the slogan being touted by the General and his acolytes. Sadly, whatever the facade was, the reality was that Talibanisation and religious extremism were being pushed by the 'establishment'. All claims of enlightened moderation were completely exposed when the attempt to take off the 'religion' column in the Pakistani passports failed. Like ZAB, Musharraf might have been a religious moderate, but he also gave in to the religious extremists to save his job.

The last few years have seen an escalation of both religiosity as well as religiously-motivated terrorism in Pakistan. It is true that many external factors are stimulating the extremist revival, the most important being the US-led invasion and occupation of first Afghanistan and then Iraq. But that does not absolve us in Pakistan from the charge of letting this menace grow.

It happened due to the collusion of the people in power and flourished because many ordinary Pakistanis support the violent and extreme vision of Islam that is pushed by the Taliban and their ilk. Of course the new democratic governments both at the Centre as well as in Punjab have made appropriate noises but they just do not have the gumption to come out openly against religious extremism and those that pander to it. Unless the ordinary people rise up against this menace, it will never be checked.

As far as the attack on the Ahmedi places of worship (cannot call them 'mosques' because that is against the law) is concerned, that is particularly despicable. People aggregate to worship Allah, and they become victims of an attack by those that claim to serve Allah. As far as I know the Ahmedis have never done anything to harm Pakistan, and yet those that opposed the creation of Pakistan are at the forefront of accusing them of being anti-Pakistan.

# Post mortum: World leaders condemn Taliban attacks on Ahmadiyya Mosques

## 1. 5/28/10 – United Nations

(Secretary-General Ban Ki-Moon and UN Experts: Asma Jahanghir, Gay McDougall, Philip Alston)

Three United Nations human rights experts today called on the Pakistani Government to take every step to ensure the safety of religious minorities after the killing of at least 70 members of the Ahmadiyyah community, noting that numerous early warning signs had not been properly heeded.

“Members of this religious community have faced continuous threats, discrimination and violent attacks in Pakistan,” the experts said in a joint statement on the attack, which was also condemned by Secretary-General Ban Ki-moon.

“There is a real risk that similar violence might happen again unless advocacy of religious hatred that constitutes incitement to discrimination, hostility or violence is adequately addressed,” they stressed, adding that the Government must ensure a prompt and impartial investigation, followed by effective prosecution of all those responsible for the killings.

“The Government must take every step to ensure the security of members of all religious minorities and their places of worship so as to prevent any recurrence of today’s dreadful incident,” they declared, while noting the condemnation by senior Pakistani leaders. This is all the more important since there have been numerous early warning signs which have not been properly heeded, they said.

## 2. 5/30/10 - UN Office for the Coordination of Human Affairs

... tougher new laws were introduced, which, according to the US government’s bipartisan religious freedoms commission, prevent Ahmadis from “posing” as Muslims.



*Canada strongly condemns today’s attacks on the Ahmadiya community in Lahore. On behalf of all Canadians, I extend my deepest sympathies to the families and friends of the victims of these attacks, and wish a swift recovery to the injured. We urge the Pakistani authorities to ensure equal rights for members of minority communities, and we hope that the perpetrators of this horrendous attack are brought to justice.*

The 2010 report by the commission states: “Ahmadis may not call their places of worship “mosques”, worship in non-Ahmadi mosques or public prayer rooms which are otherwise open to all Muslims, perform the Muslim call to prayer, use the traditional Islamic greeting in public, publicly quote from the Quran, or display the basic affirmation of the Muslim faith.” The report notes that of Pakistan’s religious minorities, Ahmadis face the “most severe legal restrictions”.

...In a statement, the chairperson of the Human Rights Commission of Pakistan (HRCP), Asma Jahangir, appealed to the sections of civil society “that have been sympathetic to the militants, for some inexplicable reasons, to raise their voice on this inhuman act and express their solidarity with the country’s vulnerable communities.”

HRCP said the Ahmadi community in Model Town had been facing threats for more than a year and described the security provided by the Punjab government as “not enough”. The Chief Minister of Punjab Province has condemned the attack as has the Prime Minister.

## 3. 5/28/10 - Canada

Canadian Immigration Minister Jason Kenney on behalf of Prime Minister Stephen Harper said the massacre “represents a serious escalation in the continuing official persecution of the Ahmadiyya Muslim community in Pakistan, a persecution that has been noted and documented by numerous human rights agencies and governments around the world.”

#### *Statement from Foreign Minister Lawrence Cannon:*

“Canada strongly condemns today’s attacks on the Ahmadiya community in Lahore. On behalf of all Canadians, I extend my deepest sympathies to the families and friends of the victims of these attacks, and wish a swift recovery to the injured. We urge the Pakistani authorities to ensure equal rights for members of minority communities, and we hope that the perpetrators of this horrendous attack are brought to justice. Canada supports the Government of Pakistan’s resolve to bring peace and stability to its country. We will continue to work with Pakistan and our allies to help Pakistan address the challenges it faces. The Government of Canada will also continue to engage with the Government of Pakistan to promote freedom, democracy, the rule of law, freedom of religion and human rights.”

#### *Statement from Liberal Leader Michael Ignatieff:*

“The Taliban militants who chose Friday prayers to attack these mosques today have proven that the ongoing persecution of Ahmadi Muslims in Pakistan, which began more than thirty years ago, has now reached a new level of cruelty, brutality and extremism. For the many Ahmadi Muslims here in Canada, who contribute so much to our communities, I share your concerns for the safety and well-being of fellow worshippers and join you in your prayers for loved ones who may have been touched by this tragedy. On behalf of the Liberal Party of Canada and our parliamentary caucus, I urge all Canadians to join with us in condemning this latest escalation of extremist violence and persecution in Pakistan and to reject, in principle, all forms of hatred and intolerance, both within this country and around the world.”

#### **4. 5/28/10 - European Union:**

European Union diplomatic chief Catherine Ashton said she was “appalled” by the attacks, and said the EU remains committed to helping Pakistan combat violent extremism.

#### **5. 5/29/10 - Russia**

Russian Prime Minister Vladimir Putin, on Friday, conveyed his condolences to his Pakistani counterpart Yousuf Raza Gilani

*We also condemn the  
targeting and  
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As our Ambassador  
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attacks against  
people of all faiths.*

over the deadly attack by Islamic extremists on two mosques in Pakistan’s second largest city of Lahore earlier in the day.

“We resolutely condemn all forms of terrorism and back your government’s efforts aimed at stamping out terrorist groups in Pakistan,” Prime Minister Putin said.

#### **6. 5/31/10 – Japan**

(Press Secretary/Director-General for Press and Public Relations, Ministry of Foreign Affairs):

...The Government of Japan expresses its shock and anger towards this incident. Japan also hopes that the souls of the departed rest peacefully, expresses its condolences to the bereaved families, and offers its sympathy to those who were injured...This incident targeted innocent people, and cannot be forgiven. Terrorism cannot be justified for any reason, and Japan strongly reiterates its firm condemnation of these atrocious acts...The Government of Japan expects that the people of Pakistan overcome these hardships as quickly as possible, and intends to cooperate with the international community in order to take a stand against terrorism.

#### **7. 5/28/10 – The U.S. State Department**

We extend our condolences to the families of those killed in the violent attack on mosques in Lahore during Friday prayers today and condemn this brutal violence against innocent people. We also condemn the targeting and violence against any religious group, in this case, the Ahmadi community. As our Ambassador in Pakistan Anne Patterson said, cowardly assaults on people at prayer are attacks against people of all faiths. Pakistan has witnessed an increase in provocative statements that promote intolerance and are an incitement to extremist violence. Attacks by extremists on religious minorities in Pakistan undermine the building of a tolerant democratic society. – State Department Statement from Philip J. Crowley, Assistant Secretary.

#### **U.S. Commission on International Religious Freedom**

“USCIRF condemns this monstrous act of violence against a peaceful religious community and extends its condolences to the families of the victims,” said USCIRF Chair Leonard Leo. “This is just one more example of the results of ongoing intimidation, thuggish threats and violence against the Ahmadi community in Pakistan. The Taliban-associated extremists find cover in the anti-Ahmadi laws in the Constitution, Pakistan’s egregious blasphemy law, and the government’s unwillingness to protect the religious freedoms of this community. The government of Pakistan must take responsibility for changing this situation.” “The United States must vigorously press Islamabad to address these religious freedom violations or more violence is sure to follow,” added Leo. “For starters, the U.S. government must urge for the repeal of the blasphemy law.”

#### **8. 6/1/10 - Human Rights Watch**

(New York) – Pakistan’s federal and provincial governments should take immediate legal action against Islamist extremist groups responsible for threats and violence against the minority Ahmadiyya religious community,



Human Rights Watch said today.

Human Rights Watch called on Pakistan's government to immediately introduce legislation in parliament to repeal laws discriminating against religious minorities such as the Ahmadis, including the penal statute that makes capital punishment mandatory for "blasphemy."

"The Punjab government is either in denial about threats to Ahmadis and other minorities or is following a policy of willful discrimination," said Hasan. "The Punjab government's law enforcement authorities need to dispense with traditional prejudices and proactively protect heterodox communities like the Ahmadis, who now are in clear and serious danger from both the Taliban and sectarian militant groups historically supported by the state."

"Ahmadis unfortunately become easy targets in times of religious and political insecurity," said Hasan. "The Pakistani government has emboldened the extremists by failing to take action. It needs to repeal the laws used to persecute Ahmadis, and it must prosecute those responsible for anti-Ahmadi intimidation and violence."

However, the government seldom brings charges against perpetrators of anti-Ahmadi violence and discrimination. Research by Human Rights Watch indicates that the police have failed to apprehend anyone implicated in such activity in the last several years.

### 9. 5/28/10 - Amnesty International

Amnesty International strongly condemns the twin attacks on two Ahmadi places of worship in Lahore today and calls for increased and meaningful protection for the country's religious minorities.

The organization also calls on the Pakistan government to carry out a thorough independent and impartial investigation into the brutal attacks...

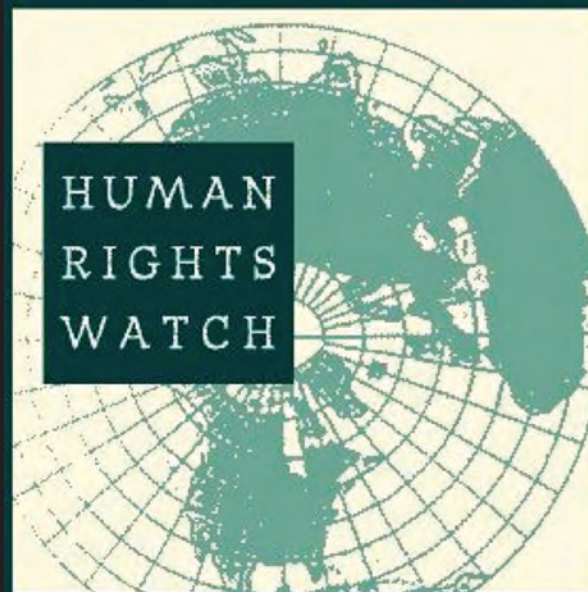
### 10. 5/30/10 - Muslim Public Affairs Council

We at the Muslim Public Affairs Council are shocked and saddened by this heinous

# AMNESTY INTERNATIONAL



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nous crime, which is just the latest act of violence committed by extremist groups against historically persecuted minorities. Such a crime is not only against the teachings and against the spirit of Islam and all other religions, but also represents an inhumane dismissal of life... We have reached out to Ahmadi leaders to offer our sincere condolences and support to the Ahmadi Centers in America and all over the world... We condemn the attack of any house of worship, especially those attended by persecuted communities. – MPAC President Saam al-Marayati

### 11. 5/29/10 – Muslim Canadian Congress

"It is time for Muslims in Canada to step up to the plate and recognize the fact that by demonizing minority Islamic sects as non-Muslim, they have contributed to the crimes against humanity being committed by death-cult jihadi terrorists acting in the name of Islam" – MCC Vice President Salma Siddiqui.

On Thursday—one day before the massacre—Siddiqui and MCC founder

Tarek Fatah met with leaders of the Canada's Ahmadiya Muslim community to discuss questions of security and safety in light of rising anti-Ahmadiya propaganda, not just in Pakistan, but right here in Canada. "It is sad that within hours of our meeting we were faced with the nightmare unfolding in the so-called Islamic republic of Pakistan," Ms. Siddiqui added.

The MCC statement said Islamic leaders in Canada have not only declared the Ahmadiya Muslims as heretic, they also refer to the Ismaili Muslims as not real Muslims and mock their practices as unislamic and unworthy of respect. The MCC statement said, "it is a pity that the only two sects of Islam that have committed themselves to peace and reconciliation are today labelled 'unislamic' by the mainstream mosque establishment in North America and their mentors in

Saudi Arabia and Iran."

In the statement, the MCC also blamed the major media outlets in Pakistan for inflaming the rhetoric against Ahmadiya, Ismaili and Shia Muslims. In particular, the MCC pointed out GEO Television that is seen across the USA, Canada and the UK. This network has become the voice of al-Qaeda and the Taliban and spreads hate...The MCC statement said it is also deeply troubled by the links between Pakistan's fanatic jihadi outfits and the Muslim Brotherhood, the Jamaat-e-Islami who have affiliates in the USA and Canada. It called upon the Canadian government to declare the Jamaat-e-Islami and the Muslim Brotherhood along with Jaish-e-Muhammad, Sipah Sahaba and Lashkar-e-Jhangvi as terrorist organizations for their support of Al Qaeda and the Taliban.

## **12. 6/1/10 – National Union of Pakistan Students and Alumni**

The UK-based National Union of Pakistan Students and Alumni (NUPSA) has strongly condemned the Lahore attacks on the Ahmadiyya community and in the Jinnah Hospital and this is another reminder to all of the grave dangers of extremism and religious bigotry that Pakistan is currently facing.

"We would like to take this opportunity to appeal to both the people and government of Pakistan to stand united in support of our brothers and sisters in the face of such dire adversity. We pray for all those who have lost their lives and salute members of our security forces who laid down their lives in bringing the situation under control and preventing further loss of precious human life." – NUPSA spokesman Ayyaz Mallick

### **For More Information on the Internet**

**Links to various internet blogs and articles relating to the May 28th Massacre can be found at Muslim Sunrise.Com. The articles are sorted by text and video presentations.**

# The murder of my Uncle...

By Sarah Malik

One of the men killed May 28 during the brutal mosque attacks in Lahore was my uncle, Khalil Solangi. Uncle Khalil lived in Columbia, Maryland, with his wife and three children. Throughout his life he was active in volunteer work with the Ahmadiyya Muslim Community.

Although he was a very successful business owner, you would never know it from speaking to him, because his demeanor was always gentle, and never pretentious. He was very generous with his wealth. Because of his kind and generous nature, Uncle Khalil had many friends and he will be greatly missed.

Uncle Khalil was attending Friday prayers at the mosque in Lahore on Friday. He was in Pakistan for his niece's wedding. It was the will of God that he was there this Friday, and gave up his life in the worship of God, thus becoming a martyr. On Friday, after I heard the awful news of his demise, I went to my Uncle's home in Columbia to offer my condolences to his wife and children. I was amazed by the patience exhibited by his family. Although they were upset, as expected, they showed no signs of anger or rage at the atrocity that was committed. They were following the true principles of Islam, and bore their loss with patience and fortitude.

The mosques that were attacked belonged to the Ahmadiyya Muslim Community. The Ahmadiyya Muslim Community was established in 1889 with membership now exceeding tens of millions. There are thousands of loyal Americans who are Ahmadi Muslims, and many have lost loved ones in Friday's attacks. Ahmadi Muslims believe that the teachings of Islam do not allow for an aggressive "jihad by the sword". The Ahmadiyya Muslim Com-

munity categorically rejects terrorism in any form and teaches moderation and restraint despite bitter opposition from parts of the Muslim world.

Just as Uncle Khalil's family demonstrated patience at this difficult time, Ahmadi Muslims across the world have demonstrated patience after Friday's atrocities. No Ahmadi Muslim in Pakistan has taken to the streets in protest or has demonstrated revenge through violence. The spiritual leader of the Ahmadi Muslim Community, Mirza Masroor Ahmad, has guided all Ahmadi Muslims, to turn to God and pray for the victims and their relatives. The Ahmadiyya Muslim community has always been a peaceful community despite being victims of violence and state sponsored discrimination in Pakistan. In 1974, the Pakistani Constitution was amended to declare the Ahmadiyya Muslim Community as "non-Muslims". Again, in 1984, an ordinance was passed criminalizing any attempt by Ahmadi Muslims to "impersonate a Muslim". Thus, by Pakistani law, Ahmadi Muslims are not al-

lowed to call their places of worship Mosques, or to even say the Islamic greeting of "Peace be on you".

These kinds of laws strengthen extremism and promote terrorism within Pakistan. This kind of extremism finds its target in not only Ahmadi Muslims, but in Christians, Jews, those of other faiths, and even in the United States. We are blessed to live in the United States, a nation built upon the basic human right of religious freedom. The United States and Pakistan are allies in the war on militant extremism in Pakistan. The United States should urge Pakistan to repeal these laws that encourage hatred, extremism, and violence. Our fight on terror should include a repeal of these laws to help prevent violence from occurring in Pakistan and from spreading across the world to the United States, the land of the free.

*Sarah Malik is a member of the Ahmadiyya Muslim Community. She is the Community Outreach Coordinator for the Women's Auxiliary of the Silver Spring, Md. Chapter*

***For all the martyrs:  
May Allah Almighty provide for them a  
lofty station in Paradise, Ameen. All of  
them possessed a variety of virtues and  
qualities. May Allah Almighty accept  
their prayers in favour of their loved  
ones and grant patience and  
steadfastness to the relatives and family  
members they have left behind, Ameen.***

***Hadhrat Mirza Masroor Ahmad (at)  
Head of the Ahmadiyya Muslim Community  
June 18th, 2010***



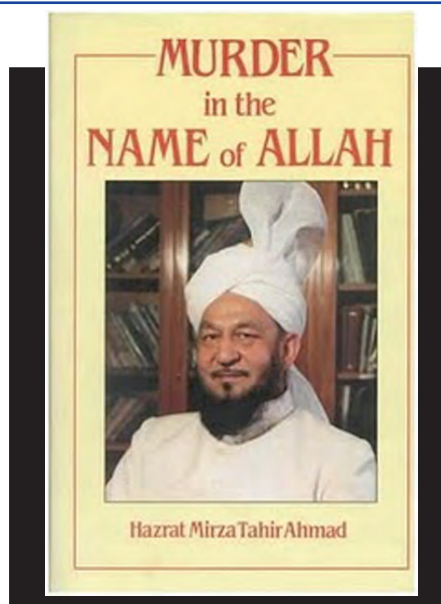
By Hadhrat Mirza Tahir Ahmad  
The Fourth Successor to the  
Promised Messiah<sup>as</sup>

Reviewed by Lubna R. Malik

**T**he late Hadhrat Mirza Tahir Ahmad was the fourth successor to the Promised Messiah, Hadhrat Mirza Ghulam Ahmad<sup>as</sup>. Serving as the fourth successor from 1982 to 2003, Hadhrat Mirza Tahir Ahmad guided the Ahmadiyya Muslim Community through the worst human rights struggles in Pakistan, as he himself was forced to emigrate from Pakistan when the government issued a warrant for his arrest. As internal strife between Muslims progressively got worse through the rise of the Taliban in Afghanistan, the strengthening of the *ulema* in Iran, and the worsening conditions of Ahmadi Muslims and other minorities in Pakistan, Hadhrat Mirza Tahir Ahmad offered an unwavering peaceful image of Islam for the world to see. In his book *Murder in the Name of Allah*, Hadhrat Mirza Tahir Ahmad clarifies the many stories surrounding Islam and its holy founder, the Master Prophet Muhammad<sup>saw</sup>, as violent, and explains Islam as the pristine and purely peaceful faith that it was founded as.

The author begins with presenting two images of Islam: one as a violent religion that spread throughout the Middle East and then into Europe and Asia by brute force, and another as a peaceful religion that spread by winning over the hearts and souls of individuals. Ahmad quotes Mahatma Gandhi who said, “The more I study the more I discover that the strength of Islam does not lie in the sword.”<sup>2</sup>

Ahmad then delves into the history of how Islam became popularly seen as a violent religion and traces this theory’s recent infancy to the writings of Maulana Abul Ala Maududi. Ahmad describes Maududi as anything but a scholar of Islam who was a journalist that had an excellent hold over the Urdu language. Using his skills and what appeased the Muslim masses he was targeting, Maududi, interpreted Islam however he pleased, and often inconsistently with the Holy Qur’an and *Sunnah* of the Holy Prophet<sup>saw</sup>. In one ex-



ample quoted by Ahmad, Maududi describes Islam as being spread by Muslims who had a sword in one hand and a Holy Qur’an in the other. Ahmad questions the reader that, if most people statistically are born right-handed, and these alleged Muslims held the swords with their right hands to fight, then did they hold the Holy Qur’an in their left hands—the left hands which Muslims believe to be used for impure activities? In another instance, Maududi says that his followers are God’s troopers and that they must wipe out injustice, mischief, disorder, disobedience, and exploitation from the world by all means, including violence.<sup>3</sup> Ahmad adeptly replied to Maududi by pointing out that God Almighty states in the Holy Qur’an that not even the Holy Prophet<sup>saw</sup> is a guardian over the people, so how can Maududi take it upon himself and his followers to punish those who do not abide by his theories? These are only one of the many ways in which Ahmad logically disproves Maududi’s fallacies, not to mention Ahmad’s deep textual analysis that wholly undermines Maududi’s theories.

Ahmad then goes on to discuss apostasy as a concept largely crafted by the Deobandis, Wahhabis, and people like Maududi. Ahmad points out that there is no Arabic word for “apostasy” and it does not exist in the Holy Qur’an. Ahmad discusses how the Holy Prophet Muhammad<sup>saw</sup> defined a Muslim as any person who prayed as Muslims pray, turned to the Muslim *Qiblah*, and ate properly slaughtered meat, and that only God

knows who is truly is a Muslim and who is not because only God is able to look into a person’s heart. Ahmad recounts a detailed history of the Holy Prophet Muhammad’s<sup>saw</sup> treatment of his enemies and those who recanted their faith, and in no instances did the Prophet Muhammad<sup>saw</sup> ever punish anyone for their recantation of Islam. Ahmad further points out that the Holy Prophet<sup>saw</sup> lived his entire life striving for the freedom to believe as he chose, and that it would make little logical sense for him to then prevent others from doing the same, especially when the Holy Qur’an—which details every form of physical punishment—states no form of punishment in the present life for those who recant their faith.

Ahmad closes his book with an analysis of the concept of terrorism, and how people of all faiths have engaged in different forms of violent terrorism, and that terrorism is not limited to those who adhere to religious principles as evidenced by racists, anarchists, the mafia, and communists. Ahmad identifies all of these “terrorists” and individuals engaged in power struggles. In Iran for example, Ahmad typifies the Iranian Revolution as a community revolution undertaken by Muslims who rose up.

Perhaps Ahmad’s strongest, and most relevant to the present day, statement is that Islamic militancy and terrorism by individuals who happen to be Muslim does not pose the greatest threat to the non-Muslim world, but to the Muslim world itself. As the sectarian violence across the Middle East between the Sunni Muslims and Shi’a Muslims, and the continuing violence against Ahmadi Muslims, illustrates, it is in the best interest of all Muslims for peace to prevail.

*Lubna R. Malik is a law student at the University of Chicago Law School. She graduated with an A.B. in Public Policy and International Affairs from Princeton University, and also studied Human Rights at Oxford University. Lubna is an active member of the Chicago East Chapter.*

### Endnotes

<sup>1</sup> Mirza Tahir Ahmad, *Murder in the Name of Allah*, p. 11.

<sup>2</sup> Id. at 15.

<sup>3</sup> Id. at 43.



**T**he great senator from Illinois, Everett Dirksen, was sleeping in his bed. In the middle of the night, his wife heard some noises so she tried to wake him up. She said, “Wake up Everett! I think there are some thieves in the *house*.” Everett answered, “Yes, I know that dear, but not in the *Senate*.” We like to be proud of the institutions we belong to. A person belongs to a religious denomination, a country, a race and a political party. We like to believe that any of these categories we are part of is honorable and doesn’t have any thieves.

In my youth, I belonged to Pakistan where I was raised. We were proud of the country and the society we belonged to. It was a peaceful society. We could walk on the street at any time of the day or night without fear of security. We practiced our faith as we saw fit. We debated and discussed our beliefs and faith with others. There were no drugs in the colleges and schools. To hide and smoke a cigarette in the school was a great accomplishment for the daring. Pakistan had achieved respect in the international community. One of its representatives presided over the United Nations General Assembly. Its political leadership was respected for its statesmanship. I knew all my neighbors and they knew me. There was a struggle to get ahead economically but there was no rat race. Fellow citizens helped each other in many different ways whether they were teachers, professors, army generals, doctors or lawyers. We did not have much but we shared what we had. There were some in public office who accepted bribes, but they were exceptions. We knew who the thieves were.

When I migrated to the United States, I was still proud of the country I came from. When I qualified to become a USA citizen, I did not avail the opportunity. The idea was in the back of my mind that maybe I would go back and serve the people I grew up with, who knew me and helped me. Maybe I would get the chance to help others and make my country better in some small way.

Things changed in 1974 when the Parliament of Pakistan declared that I was not a Muslim and I could not profess my faith to others. My pride in the country I belonged to started to fade away. After all, it was in violation of the basic human rights, against the Charter of the United Nations and against the very Constitution that the Parliament was elected to uphold. I knew that it was a slippery path and it could only lead to devastation in the form of total disregard and violation of the fundamental inalienable, God-given rights. I filed to become a U.S. citizen.

With one constitutional amendment our basic rights of freedom of religion and freedom of expression were stolen. We could not practice our faith as Muslims. Our way of life was stolen. Our right of expression of views and thoughts was

stolen. Thieves were definitely in the *house*.

It did not matter much to me personally because I now belonged to a country where my rights were protected. I could practice and profess my faith anywhere, anytime as long as I did it peacefully. I was on my way to pursuit of happiness.

It was not true for a few million of my fellow members of my faith in Pakistan. In 1984, they were further attacked by making their expression, practice of their faith and their way of life a *criminal offense*. In fact hundreds were put in jail and even were placed on death row for the heinous crime of declaring their faith.

The country of Pakistan is not the same anymore. Every citizen is afraid to walk outside in the day time for the fear of suicide bombers. There is no safety or sanctity at a mosque, church or a temple. Walking at night is only for terrorists or the homeless. Pakistan is known internationally as the breeding ground and protector of terrorism. Human Rights Council of U.N. has condemned the country for human rights violations as well as Amnesty International, State Department of U.S.A., Canada and several other countries. It has lost its honor and status in the International Community. Colleges and schools are infected with drug abuse problems. Taking bribes is a way of life. Neighbors don’t know and are afraid of each other. There are armed guards in front of houses. The thieves stole the security of everyone in the society.

I am not as happy as Senator Dirksen was to know that there are thieves in the *House* as long as the *Senate* is clean. We are all in it together. International community has to care if there are thieves in one *house* because they certainly would find their way to other *houses*—even the *Senate*.

One could hope that our politicians would take some steps to restore the human rights in other areas. There is discrimination all over the world but it is abominable to let it happen under the Law and Constitution of a nation who is a signatory to the U.N. Charter.

Maybe we would come up with another Everett Dirksen who would take pride in the *House* he belonged to.

*Falahud Din Shams*





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*United States of America*

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or on the web

**www.MuslimsForPeace.org**  
info@MuslimsForPeace.org



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*United States of America*

*Muslims who believe in the Messiah,  
Mirza Ghulam Ahmad Qadiani*

LOVE FOR ALL ~ HATRED FOR NONE



**"Whosoever killed a person...  
It shall be as if he had killed  
all mankind."**

*— The Holy Quran (5:33)*

**T**he Ahmadiyya Muslim Community is the leading Islamic organization to categorically reject terrorism in any form. Over a century ago, Ahmad emphatically declared that an aggressive "jihad by the sword" has no place in Islam. In its place, he taught his followers to wage a bloodless, intellectual "jihad of the pen" to defend Islam.



**Hadhrat Mirza Ghulam Ahmad of Qadian**  
*Founder of Ahmadiyya Muslim Community*







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